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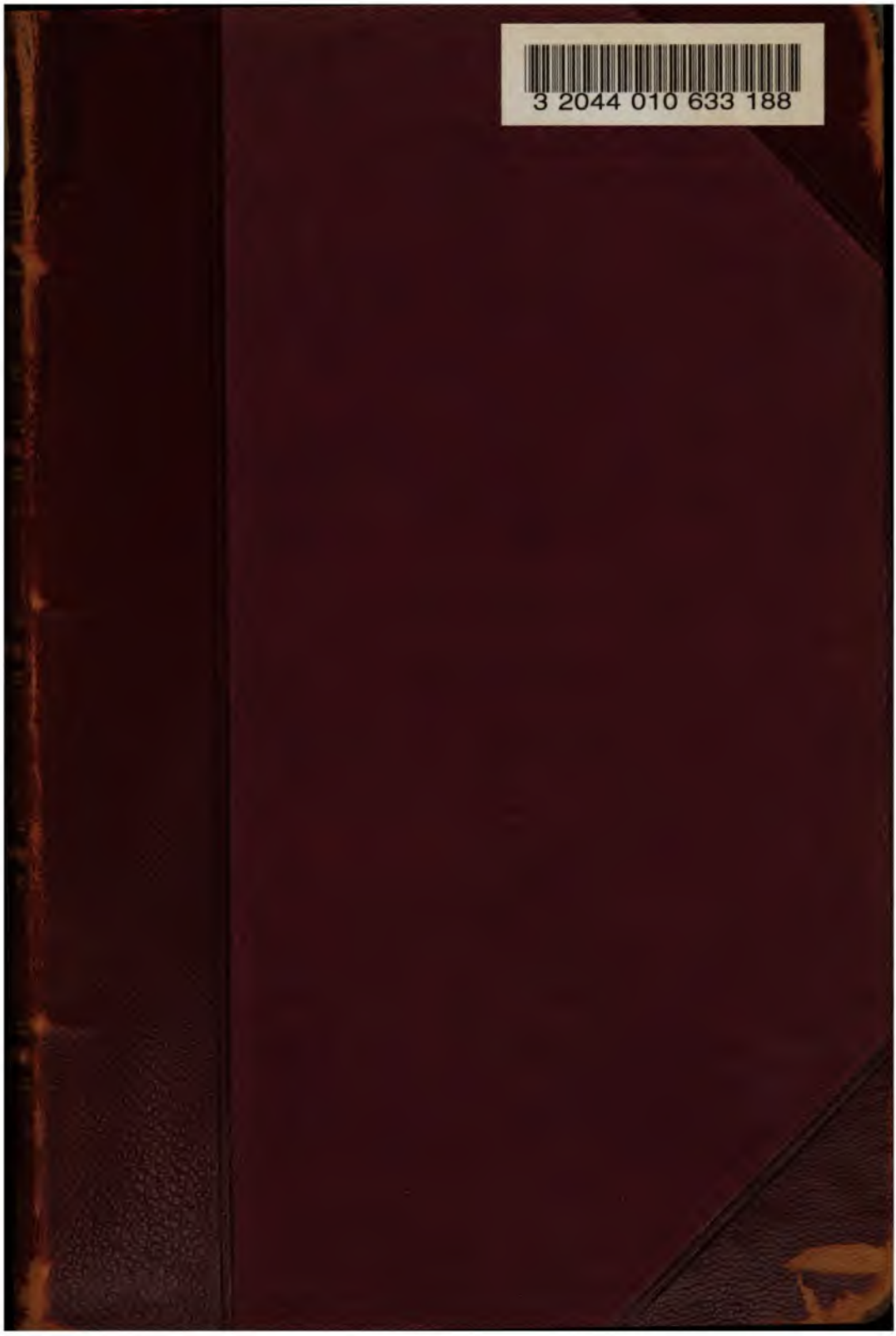
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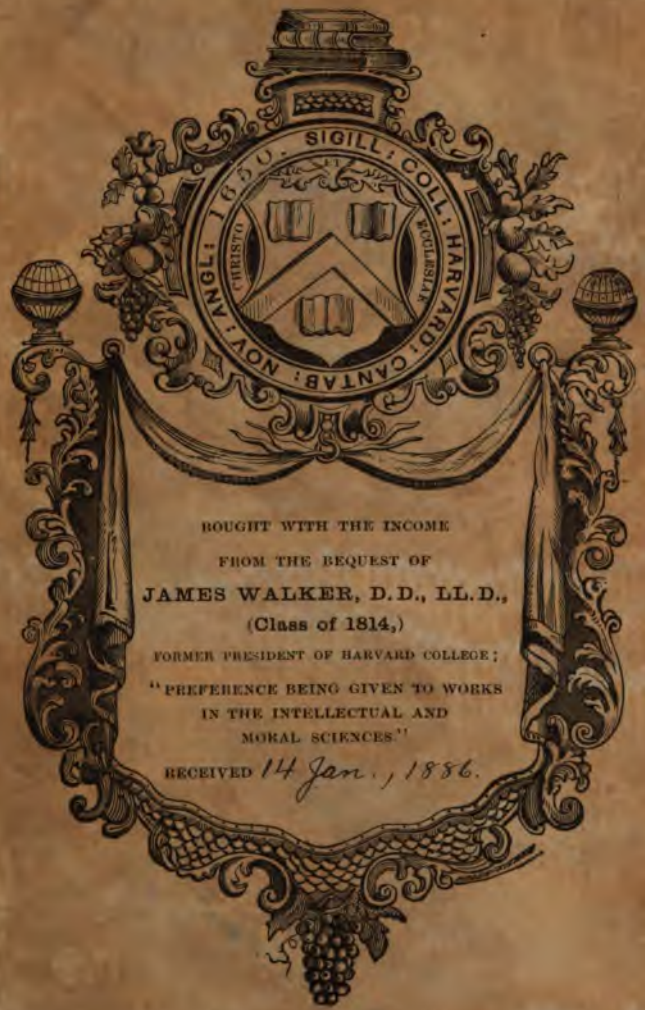

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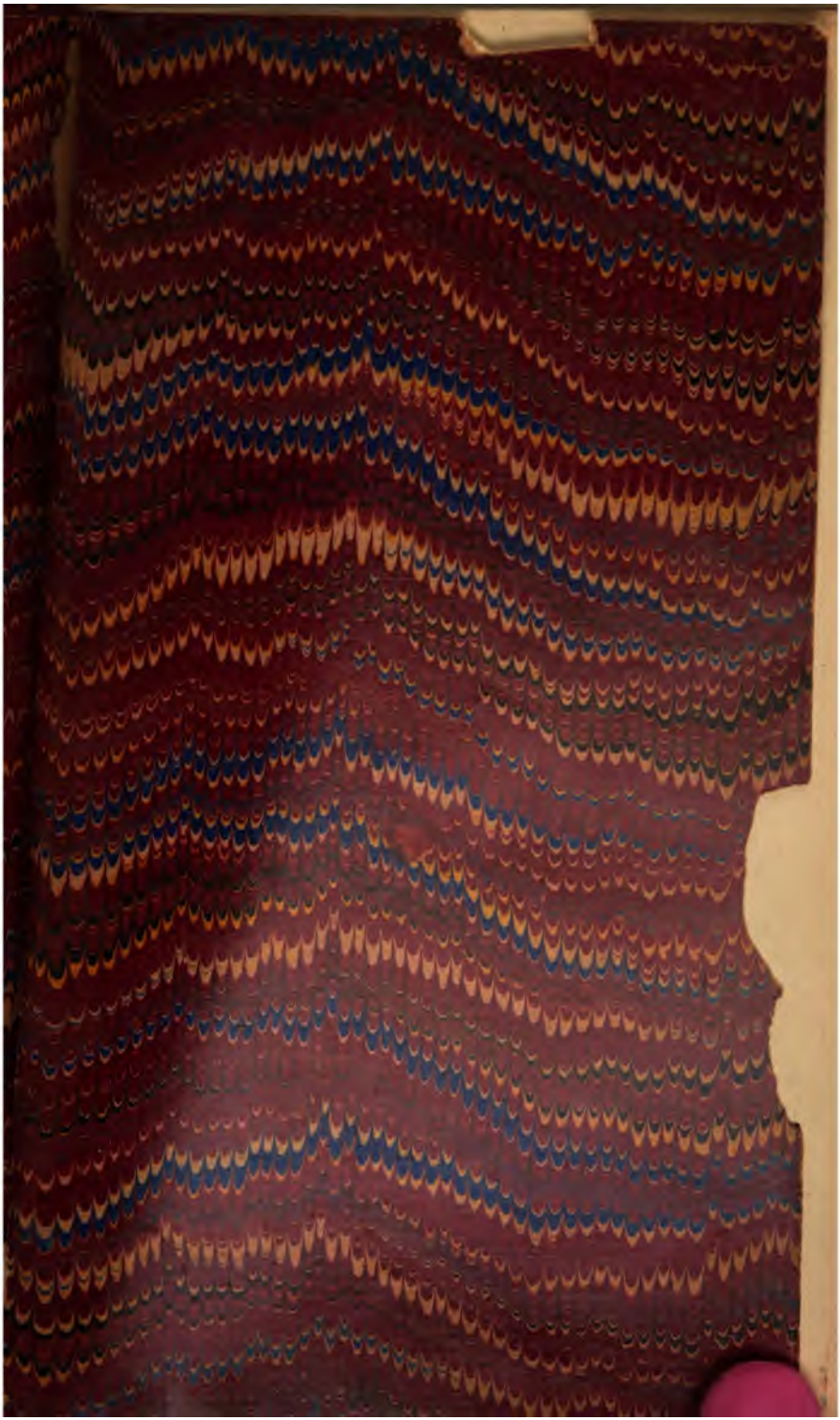

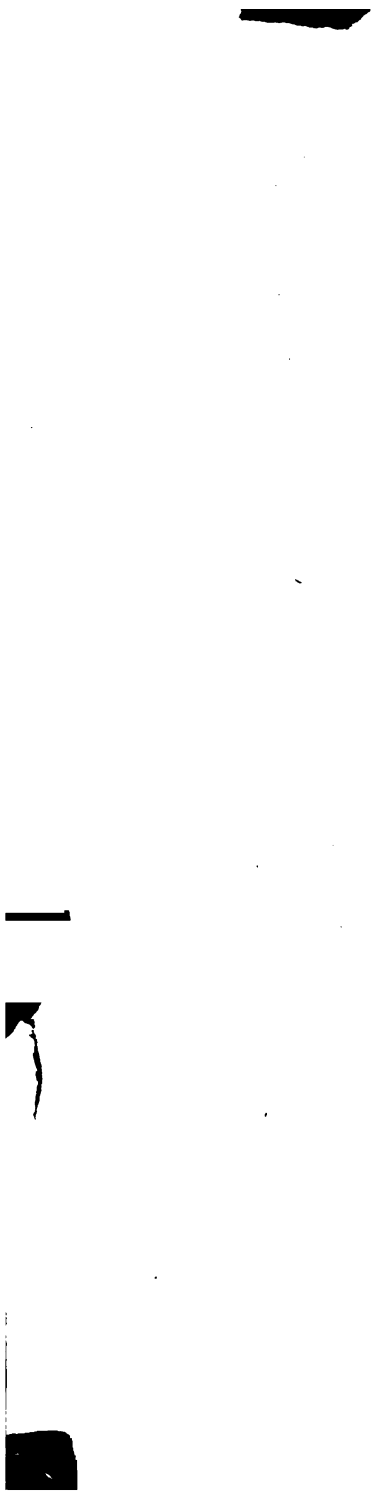

THEOSOPHICAL MISCELLANIES.

No. 1.

THOUGHTS ON THE METAPHYSICS OF THEOSOPHY.

BY

S. SANDARAM IYER.

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In this pamphlet is reproduced, in a slightly modified form, an address, delivered at the Tinivelly Theosophical Society, by Mr. S. Sandaram Iyer, the Secretary of that Branch.

Although very far from an exhaustive or faultless exposition of the momentous questions discussed, this address is yet considered of sufficient merit to warrant its reproduction in the present form, and the grant to its author of the Third Class Certificate of Merit of the Society.

Of course it is in no sense authoritative. It embodies a good deal that is substantially correct, but also a good deal that is more or less erroneous. Many of its arguments are crude and feeble, or clumsily stated, and it is still in many respects, despite much trouble expended in correcting it, palpably open to adverse criticism. It would, however, be impossible now to improve it materially without entirely rewriting it, and thus destroying its identity, which would be unfair to its talented and zealous author.

But although neither authoritative, nor by any means the last word that has to be said on this vast question, it is eminently suggestive, and will certainly furnish the great bulk of Theosophists with valuable ideas and abundant food for reflection.

Bombay:
December 1882.

CONTENTS.

Section.	*Subject.*	*Page.*
1.—	The Metaphysics of Theosophy	13
2.—	Lead to a knowledge of the Unconditioned Truth ..	*ib.*
3.—	Ontology, how far possible and impossible ...	*ib.*
4.—	All manifestations of Cosmos can be generalized and interpreted in terms of Matter and Motion (or Energy)	14
5.—	Such a solution of the Problem of the Universe is insufficient, and Metaphysics must be invoked to complete it	*ib.*
6.—	Western Science may consider Nature completely explained by reference to Matter and Energy, and all necessity for a final cause obviated ...	15
7.—	But many fundamental questions as to both these supposed primates remain to be answered ...	16
8.—	And though the Scientific doctrine of Evolution is rational and incontrovertible these questions must be solved if it is to rest on a secure basis ...	*ib.*
9.—	*What is Matter?*	*ib.*
10.—	*Were its ultimate units homogeneous or heterogeneous?* The most eminent scientists hold the former view, which moreover accords with our experience of the operations of Nature	*ib.*
11.—	Assumed original Heterogeneity is only another phase of the special creation dogma	17
12.—	It is based on the supposition that there are 64 or more distinct elements in Nature—a view not supported by spectrum analysis	*ib.*
13.—	All modern science is leading towards the Homogeneity of Matter	18
14.—	The doctrine of the Unity of Force tends to support this view	*ib.*
15.—	Scientific testimony to the Homogeneity of Matter—Mr. Spencer, Professors Stewart and Tait, Professor Jevons, Mr. Jean Story	*ib.*
16.—	*Were the ultimate material particles of equal or unequal sizes?* Their equality demonstrated ...	19
17.—	*Were the ultimate Units of Matter of similar or dissimilar shapes?* Their similarity demonstrated	20
18.—	*Were these units of equal or unequal weight?* Their equality demonstrated	21
19.—	The evolution of Cosmos out of a chaos of such ultimate particles involves the gratuitous assumption of Inertia and Gravity	*ib.*

Section.	*Subject.*	*Page.*
20.	Even with this assumption, more is required before a Cosmos can evolve	21
21.	What is the Force of Gravity?	22
22.	On the hypothesis that Matter is a dead or inert substance, then either, first, Gravity must be a physical existence, possess inertia, and be in fact also Matter; but then what moves its units? Or, if *they* are self-moved, why may not the Units of Matter be so likewise?	*ib.*
23.	Or, second, Gravity must be a mode of Motion, which is irreconcilable with the facts ...	23
24.	If Gravity be an inherent power in Matter, then Matter will not have inertia and cannot be "dead"	24
25.	Whence is Gravity? Two scientific theories ...	*ib.*
26.	The Corpuscular Conflux Theory. Objections ...	*ib.*
27.	The Corpuscular Efflux Theory. Objections ...	26
28.	This theory equally fails to explain Repulsion, and is untenable	*ib.*
29.	The simultaneous action in Matter of Attraction and Repulsion	27
30.	Western Science fails to explain this mystery—Dicta of noted scientists on the subject—Herbert Spencer, Hudson Tuttle, Balfour, Stewart and Tait, Ernst Häckel, Tyndall, Huxley, Jevons, Carlyle, Stoke	*ib.*
31.	As a fact, despite tall talk, Western Science leaves all fundamental points hopelessly involved in utter mystery	31
32.	Yet the scientific materialist ridicules all who contend for an intelligent final cause, as fascinated by mystery	32
33.	Physical Science presents Force to us only as Motion, but is dumb in regard to the Motor, which our Philosophy declares to be THE ETERNAL BEING.	*ib.*
34.	Many modern Philosophers are, however, drifting to this same conclusion, as may be gathered from passages quoted from Herbert Spencer, Maudesley, Winslow, Brittan, Comte, Carlyle, Tyndall and Häckel	33
35.	Still many men of the highest culture cling to Atheism—this partly explained by quotations from Bacon and Cox	35
36.	But the main causes as naively confessed by Professor Tyndall are the morbid delusions of a sickly intellect, for which the best cure is a course of Theosophy	36
37.	Is Matter Eternal? First, has it existed from all Eternity? If so. did Matter begin to move in time, or has it moved from all Eternity? ...	*ib.*

Section.	*Subject.*	*Page.*
38.	If Matter began to move in time, then has there been a time when Force failed to act upon Matter? Reasons for holding that Force (and its effect, Motion) must have been coeval with Matter ...	37
39.	But has Matter moved from all Eternity? Reasons for holding that the Motion began in time ...	38
40.	It follows that Matter has not existed from all Eternity	40
41.	This may be proved another way	*ib.*
42.	Will Matter exist throughout all the future Eternity? No! Having begun in time, it must end in time. Matter can only be the outcome then of something preceding it, *viz.*, the Cosmic Forces, which are only kinetic modes or affections of the one Eternal Potential Force. Matter is not Eternal ..	42
43.	The non-eternity of Matter may be otherwise inferred. Energy and Matter are the sole constituents according to some scientists of the visible universe. Owing to the constant deterioration and dissipation of Energy, the universe they hold will ultimately become one huge cold inert mass, and so continue for ever more...	43
44.	But Cosmic decay cannot stop here; the molecules of the mass will cease to attract each other; then the Atoms composing these will do likewise, and molecules cease to exist, then the ultimate particles of Matter will do likewise; the Atoms will cease to exist, and Matter will have disappeared out of the Phenomenal Universe ...	44
45.	Doubtless this will not happen the first time the entire Universe agglomerates, for by this very agglomeration sufficient heat will be generated to start Matter on the evolution of a new Universe, but after each successive collapse the reaction will be feebler and feebler, and ultimately Matter must disappear	46
46.	It may be urged that Gravity is not one of the correlated Forces, hence need not degrade, and hence inter-molecular attraction need never cease. The highest authorities—Faraday, Hudson Tuttle, Stewart and Tait, Winslow, Grove, Tyndall, &c—hold that Gravity is one of the correlated Physical Forces, and indeed it is impossible to conceive its isolation. So Gravity, and with it Attraction and manifested Matter, must ultimately disappear	47
47.	The convertibility of Gravity into other Cosmic Forces may be otherwise inferred	49
48.	Nothing in the foregoing to be construed as ignoring the conservation of Energy. Force will disappear	

Section.	*Subject.*	*Page.*
	out of the concrete, but only to be stored up in the abstract Universe	50
49.	—Resuming the foregoing, it may be fairly concluded that Matter is not Eternal	51
50.	—Many scientists concur in this view. Stewart and Tait, Jevons, Herbert Spencer, Crookes, and Clerk Maxwell quoted to this effect	*ib.*
51.	—The Problem of Force and Matter. Force can only be related in one of four different ways to Matter	53
52.	—First, as a power extraneous to Matter—an hypothesis that cannot be accepted	*ib.*
53.	—Second, as a power inherent in, but distinct from, Matter—an equally untenable hypothesis ...	54
54.	—Thirdly, as a power inherent in, and *not* distinct from, Matter, which practically means that Matter is Force	56
55.	— Fourthly, as a function of Matter. This view is upheld by Häckel, Bain, Tyndall and others, but this view is untenable; function is the phenomenal effect of Force—never Force itself. To call Force a function of Matter is to call the Cause the Effect, which is absurd	57
56.	—The only tenable solution is that Matter is Force, or more correctly one form or mode of Force ...	58
57.	—What is Force? Force is the intelligent primordial principle that *is*, and pervades all space and time	*ib.*
58.	—Is infinite space *something?* Yes! It *is* an infinite something, and, as can be shown, a positive infinite existence	*ib.*
59.	—Indeed, as may be proved in many ways, infinite Space is an infinite Plenum, the infinite intelligent principle	59
60.	—What is this Principle? Some say a Personal Deity, some an Impersonal Principle or Being ...	60
61.	—The Personal Deity Dogma involves grave difficulties	*ib.*
62.	—Especially in the relations of this Deity with Time, Space, Force and Matter	
63.	—The argument from design does not establish the existence of a Personal Omnipotent Deity—nay, the innumerable failures in design so palpable everywhere establish the conditioned and finite character of the intelligence to which that design is due	61 62
64.	—Moreover "person" involves "body," and "body," finity and relativity, so that no personal God can be what the ordinary Theist conceives his God to be	64
65.	—The alternative doctrine already supported by some of the more advanced modern scientists, like Hackel, is Pantheism in the strictest sense of the	

Section.	*Subject.*	*Page.*
	word, and upholds an infinite substance as the Intelligent Potentio-Motive Force of the Universe	64
66.	—This Infinite Being may doubtless be said to be unconscious, incognizant, and unintelligent, but only in a relative sense, for, as explained, it is itself the consciousness, cognizance and intelligence of all things	65
67.	—It fills all space without break of continuity ...	67
68.	—It is a perfect eternal substance, the various modes of whose rhythmic automatic motion constitute the innumerable Cosmic energies, of very few of which Western Science has as yet any cognizance	69
69.	—Matter is first manifested in this perfect eternal substance as vortex rings therein, which constitute the particles of Ether	70
70.	—These vortex rings retain innate in them the mechanical forces of attraction and repulsion; other forces, undulations of the primal substance, of which these particles are a concrete mode, continue to act upon them, and the genesis of Cosmos commences	71
71.	—This genealogy of Matter is not opposed to the views of many eminent philosophers... ...	72
72.	—Most Theists and Scientists will, however, dispute it on various grounds, which however are not in the writer's opinion tenable	*ib.*
73.	—Further light is thrown by this view of the genesis of Matter on the question of its non-eternity, and the cyclic alternation of the evolution and involution of the Cosmos is explained by it ...	73
74.	—These alternations are only the Pralayas and Kalpas of the old Hindu Cosmogony	74
75.	—So the Infinite Potential Energy, the Kinetic Energy and Matter of the Universe which we have found to be scientific facts are only the Brahma, Ishwara, and Maya of this same Cosmology	*ib.*
76.	—Comparing the Cosmology of the modern science of the West with that of the ancient religion of the East, we find the latter far more comprehensive and more in accordance with the indisputable facts of the Universe	75
77.	—The Eternal Potential Force, Substance or Being, is the Alpha and Omega of Cosmos	78
78.	—Force, life, intelligence pervade all nature, but are not everywhere equally apparent to our limited faculties	*ib.*
79.	—Aggregates of ethereal particles, which exhibit even to our capacities the phenomena of life and mind, souls as we call them, are comparatively stable; aggregates of grosser particles which do not, to us,	

Section.	*Subject.*	*Page.*
	exhibit *these* phenomena, minerals, physical bodies of men and animals, are unstable and liable to dissolution under the operation of the ordinary physical and chemical forces ...	78
80.	—Though differing thus in type of animation all Matter is animate—a truth more or less realized by Häckel, Goethe, Tyndall, &c.	79
81.	—The Universe is the product of the absolute idea of the Infinite Being, and when withdrawn from manifestation remains a latency in this. This absolute idea is the excito-motive Tendency, innate in the substance of the Infinite, and is the archetypal principle and formative power of the objective universe—a power that must always reproduce this in the same identical form however often it be absorbed or disintegrated. The Infinite Intelligence, whose innate activity constitutes the Universal Law governing the Cosmos, is the absolute idea or the Potential Prototype of the Universe. Tyndall seems to have had glimpses of this truth.	80
82.	—The entire Universe being born of the infinite substance, we and all things are children of a common parent, and hence the indestructible basis of the Theosophical doctrine of Universal brotherhood. The genius of Shelley instinctively seized this fundamental Truth	81
83.	—Man is the product of the same substance and the same laws as the Universe; he is a *micro* of a *macro-cosmos*. The molecule is, strictly speaking, as much a *micro-cosmos* as man; they differ only in the stage of development which they have reached	82
84.	—Nature and everything that therein is, has a *noumenon*, or soul, which persists, and a *phenomenon* or body that changes and dissolves away, yet the two are not as dualists hold eternally and essentially distinct; they are but different modes of the Infinite and Absolute	83
85.	—The soul commences in the purest and most elementary form, is attracted to Matter at the very base of Nature's ladder, and slowly ascends, continually putting on and off body after body. In these perpetual contacts with Matter, it assimilates some of the more ethereal particles of this, constituting a psychic body, and thenceforth becomes a materio-spiritual existence, and even Tyndall recognizes the necessarily resulting psycho-physical evolution	84
86.	—This dual evolution culminates necessarily in man, and may extend to the development of the adept	85

Section. *Subject.* *Page.*

87.—Throughout this evolution the soul is the only permanent factor, the series of bodies, but consecutive moulds for greater and greater perfection. This evolution constitutes the progression, or as it is called Transmigration of Souls—a scientific truth based upon: (1), the existence in man of a sentient entity distinct from the body; (2), the necessary previous, and (3), subsequent existence of this. This, a most complex problem, can only be very superficially dealt with here 86

88.—The existence in man of a sentient principle distinct from the body may be demonstrated, *(a)* inferentially, *(b)* phenomenally ... ... *ib.*

89.—Inferentially this may be established from the facts observed in regard to surgical operations performed on persons under the influence of mesmerism and anæsthetics ... ... *ib.*

90.—Or again from the train of reasoning suggested by Professor Draper, and from many other considerations into which it is impossible now to enter ... 88

91.—Phenomenally this is proved by the facts of spiritualism which have been attested by a large and daily growing body of the most eminent scientists of Europe and America (some of whom are enumerated) 89

92.—Also by the experiences of competent witnesses when under the influence of certain anæsthetics, and conclusively by the power unquestionably possessed by our Adepts of separating this sentient principle, *i.e.*, themselves, from their bodies, and appearing in their astral forms thousands of miles away from where their physical bodies happen to be at the time 90

93.—The previous existence of the human soul is demonstrable once man is admitted to the product of evolution 91

94.—The apparent dependence of the reasoning faculties on the physical organization explained ... 92

95.—Western Science, moreover, admits the possession by man of experiences and knowledge, transcending the possibilities of his brief period of development in this life, but explains the unaccounted for experiences, &c., by the doctrine of Heredity ... *ib.*

96.—But the doctrine of Heredity is illogical and untenable, and even the apostles of Western Science, Herbert Spencer, Häckel, Darwin, Huxley, Wallace, admit its inexplicability 93

97.—Nor is it required to explain the likeness, physical and mental, between progenitors and progeny ... 96

98.—If these experiences cannot be inherited, and man

Section.	*Subject.*	*Page.*
	yet possesses experiences, all of which he cannot have acquired in this life, it follows that he, or at least his soul, must have had a previous life ...	97
99.	—The normal non-remembrance of the incidents of the previous life (or lives) explained	98
100.	—Fleeting glimpses of these previous lives are, however, it would seem at times, caught	99
101.	—The necessity of a subsequent existence follows logically from the fact of previous existence, and so the past. present. and future existences of man resume themselves as an unbroken chain of causes and effects	*ib.*
102.	—With the doctrine of Palingenesis is involved that of *Karma—Karma* and its consequences explained	100
103.	—Birth and rebirth are governed by the will or desire for life	101
104.	—With the cessation of this will, re-incarnation also ceases, and this will is merely the result of Ignorance of the true nature, origin, and destiny of being	102
105.	—Despite all its miseries, the majority of mankind cling to life, and so clinging are born and reborn. Few and far between are those who, their eyes opened to its vanity and hollowness, withdraw from the world, and by culture of their spiritual faculties neutralise the attraction of Matter ...	103
106.	—Such are often unjustly denounced as selfish or lazy; they are necessarily less selfish than the worldly man, and if they shun the struggle for physical existence. it is only to devote all their energies to the struggle for spiritual existence	*ib.*
107.	—Gradually with changed habits of life. thoughts, aims, and aspirations the Psychist differentiates from the worldly man, and under the Natural Law of Selection the Adept evolves a distinct advance on the common man, as this latter is on the ape ...	104
108.	—But the adept would retrograde into the ordinary man if he lived constantly in the world, accustoming himself to its evil ways and works. just as men would retrograde into apes if they lived constantly with apes, accustoming themselves to *their* ways and works	105
109.	—So it is no more selfish or lazy on the part of the adepts to shun the world and mankind than it is for man to shun the society and habitations of apes	*ib.*
110.	—Psychism, the science which leads to adeptship, briefly indicated; its difficulties and temptations	106

Section.	*Subject.*	*Page.*
111.	—But its rewards are great, and it is the direct road to Final Beatitude (*Moksha*)	108
112.	—Final Beatitude (*Moksha*) as described by a great sage of ancient days	*ib.*
113.	—The three Questions	109
114.	—Why should man strive to attain Final Beatitude? ...	*ib.*
115.	—Wherein do the doctrines of Theosophy and Materialism as to the soul differ?	110
116.	—What is *Maya* or Illusion?	111
117.	—This Theosophy (of the Metaphysics of which a feeble outline has been sketched above) towards which all Philosophy and Science are *now* drifting, slowly but surely, was known and realized here in our beloved mother country thousands of years before the Christian Era	*ib.*
118.	—India has been in the past the source of all the Philosophy, Science, Poety and Art that the whole world has known, and to this day her literature survives unequalled in magnitude and magnificence	*ib.*
119.	—Even the Western World realizes something of this, and bears testimony to all that Mankind owes to Aryavarta	112
120.	—Well may we be proud of the ancient glories of our country, and resolve to be worthy of our great ancestors	113
121.	—But in the midst of such feelings we cannot but experience a deep humiliation, at the shallow materialism and general and growing demoralization of the so-called educated rising generation...	114
122.	—Against this growing and monstrous evil, let us, let all true Theosophists, band themselves together!	*ib.*

Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

THOUGHTS ON THE METAPHYSICS OF THEOSOPHY.

No. 1.

DEAR BROTHERS,

No happier or more hopeful moment has yet occurred for me than this, in which we all thus meet upon the cosmopolitan platform of Universal Brotherhood; and it devolves upon me to address you upon a theme in which you, and I, and all other truth-seekers, are so deeply interested—the Metaphysics of Theosophy.

2. Now, what *are* the Metaphysics of Theosophy? What is involved in this puzzling, yet fascinating, enigma—this nightmare and poison to the Atheist—this elixir of Spiritual Life to the Wise? The Metaphysics of Theosophy, my Brothers, lead to the attainment of absolute knowledge; in other words to the knowledge of the Unconditioned Truth.

3. Is Ontology, then, possible for the conditioned existence? you will say. I reply, paradoxically perhaps, Ontology *is* possible, and is *not* possible for the finite intelligence; possible when and to the extent that this is disenthralled from the brutalising influences of Matter, and impossible so long as this continues weighed down by ignorance into the gloomy depths of Materiality. The possibility of the acquirement of such a knowledge is raised to a maximum, and the impossibility is reduced to a minimum, when we realize the astounding pheno-

mena displayed by the mechanism of man in its abnormal states, such as those of Clairvoyance, Pneumatography and Occultism on the one hand, and the automatic manner in which it performs its office in its normal condition on the other, and then investigate without prejudice their *rationale*, and deduce appropriate and necessary inferences. Many are the philosophical geniuses, whose utmost efforts directed to the right comprehension and solution of the metaphysical problems of Theosophy have yet been persistently baffled simply because the abstract something for which they seek is antecedent to, and the Parent of, Phenomenal Nature; the Conditioned Objective and Subjective Universe is in fact the Primordial Essence and Prototype of All Things. "That which is first in the order of Nature," says Dr. Ferrier in his "Institutes of Metaphysic," "will be the last in the order of knowledge." Hence, Ontology will form the last chapter in the history of the Science of Nature; and our way to it runs from and through its Correlative, Epistomology, or, as the Anglo-Aryan thinker, Mr. Herbert Spencer, would have it, we must "argue from Phenomena to Noumena."

4. Now, all the manifestations of the Cosmos can be universally generalised and interpreted in terms of Matter and Motion (or Force). Here is the most critical point in philosophy—that dangerous chasm between the Ordinary and the Transcendental, between Intellect and Intuition, between Physics and Metaphysics, wherein so many intellects have been engulphed to perish in the gloom of Scepticism.

5. Doubtless you will here enquire whether, if the complex synthesis of all Cosmic phenomena can be ultimately resolved into the two elementary factors of Matter and Force, it would not be reasonable to rest satisfied with this analytic solution of the Problem of the Universe? What warrant, you may say, have we to go beyond these (Matter and Force) in quest of a final cause? And why must we invoke

the aid of Metaphysics, *i.e.*, the ultra-experimental philosophy, in interpreting the ultimate truths of Physics? Why? Because the axiomatic truths of Natural Philosophy could never be explained by Positive Science *per se* unless in Synthesis with Metaphysics. Let us hear what Mr. Spencer says in reference to this point: "The contempt which, as a physicist, the reviewer expresses for the metaphysical exploration of physical ideas, I will pass over with the remark that every physical question, probed to the bottom, opens into a metaphysical one; and that I should have thought the controversy now going on among chemists respecting the legitimacy of the Atomic Hypothesis might have shewn him as much."*

Again: "The ultimate truths of Mathematics, then, cannot be established by any experimental proof, that the deductions from them are true, since the supposed experimental proof takes them for granted. The same thing holds of ultimate physical truths."†

Professor Tyndall and Winslow might be read with interest and advantage in this connexion. Hence metaphysical conceptions are by far the most powerful solvent in the solution of questions concerning the fundamental laws and principles of physics. And the methods of our arguments must be physico-metaphysical.

The hieroglyphics of nature are, and must always continue to be, beyond interpretation in the inarticulate language of Atheism and Materialism, unless to this is prefixed the alphabet of an Ultimate Cause.

6. Dear Brothers, the arch priests of Western Science proclaim that they have answered (to their own satisfaction?) the Whence and How of Nature, by interpreting its processes and phenomena in terms of Matter and Energy; and thus possess scientific grounds for dispensing with any prior or final cause.

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* Essays: Scientific, Political and Speculative, Vol. III, p. 311.
† *Ibid*, p. 327.

7. Now what is Matter? Was it homogeneous or heterogeneous in its nascent state? Were its ultimate units of similar or dissimilar shapes? Were they all equal or unequal in size? Were they of different or the same weight? What is the destiny of Matter? Is it eternal? And what is Force? Is it a thing—a physical reality or *no* thing,—a mode of motion? Is there one Force, or more than one? In case of plurality of Forces, what is the relation between them? Are they discrete entities, or transformations of one and the same Force?

8. Science teaches that in the beginning of things Primal Matter lay diffused throughout Cosmic space in the shape of nebulous dust or atoms; and Force, in one of its various modes, *i.e.*, Gravitation, caused motion among those primitive particles.

Thus, Matter, operated upon by Force, has passed through an endless series of infinitesimal gradations of development, and has at last evolved the present harmonious Physical Universe. This doctrine of the Evolution of Nature from the primoidal world-vapor; of progression through the multifarious processes and states of development, such as atomization, molecularization, crystallization, vegetation, animalization, anthropization up to the perfect Adept or Mahatma (to say nothing of higher stages elsewhere)—seems to our reason acceptable and incontrovertible. Indeed, were certain difficulties felt at the outset removed, the rest would follow as a matter of course. Given the ultimate units of Matter, and the Forces of Attraction and Repulsion, *i.e.*, Motion, we can at once evolve Cosmos out of Chaos.

9. Now, to the questions: What is Matter? Matter is substance having extension, figure, impenetrability, divisibility, and mobility.

10. Were its ultimate units homogeneous or heterogeneous? Philosophers differ in their opinion on this point; but the great majority—and they the highest authorities—assert that they were all of one

kind. Among others who hold this view are Herbert Spencer, Liebnitz, Prout, Stas, Lockyer, Stewart, Tait, Bornouf, Spinoza, Jean Story, and Jevons. Knowing from experience that the operations of Nature always begin from the least possible complexity and the greatest possible indefiniteness, and proceed towards the greatest possible complexity and the least possible indefiniteness, we cannot but infer by deductive reasoning that ultimate particles must have been uniform and had a common origin.

11. To say that the first beginnings of things were of diverse qualities is to begin Matter not from its primordiality, but from its molecularity, *i.e.*, a stage of development where the homogeneous units had already advanced and entered into composite structures or chemical aggregates. This hypothesis of the Heterogeneity of ultimate units of Matter is but a relic of the unphilosophical and exploded dogma of special creations; for what and where is the distinction between the popular delusion, that the universe and all that therein is (organic as well as inorganic, animate and inanimate, rational and irrational) have from the beginning continued to be what they now are, each being ushered into existence by the fiat of, or manufactured by, an Anthropomorphic Deity; and the pseudo-scientific theory, that the ultimate particles of Matter have continued to be of different kinds from all infinity, they, every one of them, coming into independent existence by the magic of the Deity, called Blind Chance?

12. This theory has originated out of the ill-founded assumption that there are in Nature sixty-four or more distinct absolute elements. But fortunately for Truth, Spectrum Analysis reads in the book of Nature quite a different version. It leads to the belief that the so-called elementary substances could all, without exception, be decomposed into a primitive unchemical element, at sufficiently high temperatures. Some conventionally named elements yield spectra, wherein are noticeable clear lines intercepting the

ethereal undulations, which fact proves, apparently, that each such so-called elementary molecule is a compound of as many homogeneous atoms as there are lines in its spectrum.

13. The Doctrine of the Homogeneity or Unity of Matter is the goal towards which Chemistry, Physics, and Astronomy are drifting. The Spectroscope reveals to us that the various celestial bodies are all composed of the very same elements ; and Chemistry, whose special province lies at the root or base of Matter, proposes and propounds the Theory of Equivalents, which substantiates the Monistic Hypothesis of Matter, the essential oneness of things. The multiplicity of the properties of material things is owing to the multiplicity of the modes of atomic combinations as well as to the multiplicity of the forms of atomic motion.

14. The Doctrine of the Correlation of Forces *i.e.*, of the Unity of Force, itself distinctly tends to indicate that the various kinds of Matter are only various affections or accidents of a single kind of Matter.

15. Mr. Spencer says : " By shewing that difference of property is producible by difference of arrangement, they support the inference otherwise to be drawn, that the properties of different elements result from differences of arrangement arising by the compounding and re-compounding of ultimate *homogeneous* units." *

" While the number of as yet undecomposed bodies is slowly increasing, by fresh discoveries," say Professors Stewart and Tait, " chemists are beginning to speculate as to the possibility that these so-called elements may be in reality nothing more than combinations differing in numbers and in tactical arrangement of some *one kind* of primordial atoms." †

* Essays : Scientific, &c., Vol. III, pp. 235, 236.
† The Unseen Universe, p. 160.

Professor Jevons writes: "Prout's Law bears more probability, because it would bring the constitution of the elements themselves in close connection with the atomic theory representing them as built up out of a *simpler* substance."*

Again: "It is possible that the *so-called* elements are elementary only to us, because we are restricted to temperatures at which they are fixed..... We must look to the production of intensely high temperatures, yet quite beyond our means, for the decomposition of these so-called elements."†

And Mr. Jean Story says: "As different elements are invariably different in density or specific gravity, we perceived that substance must needs be..... essentially homogeneous.....Thence taking it as granted that their (*i.e.*, elements) difference in quality consisted in their different degrees of tension and in the directions to which their movements tend, we perceived that all elements must needs be quantitative equivalents of substance."‡

The Theory of the Heterogeneity of Matter is, I think, wholly untenable and must give place to that of Homogeneity.

16. Were the ultimate material particles of equal or unequal sizes? I answer they were of equal size. Because, otherwise one particle, or one species of particle, would be larger than another, a third than a fourth, and so on. Now a larger particle must be equivalent to an agglomeration of as many smaller ones as could be contained within the space it occupies. But these particles are *ex hypothesi* indissoluble single wholes, that is, ultimate units of matter. But, as has been shewn above, the larger particle is equivalent to an aggregation of minuter bodies, that is, to more than one ultimate unit of matter. Therefore, one ultimate unit of matter (which I have already shown to be *homogeneous*) is equal to more than one ultimate unit of matter; or,

* The Principles of Science, p. 263.
† *Ibid.* pp. 427-8.
‡ "Substantialism, or Philosophy of Knowledge," p. 4.

the less equal to the greater, which is at once impossible and absurd. Wherefore the primordial particles were not dissimilar in bulk, *i.e.*, they were all of one uniform magnitude. Here an objection, *apparently* fatal to this line of argument, might be raised, namely, that the quantity of matter in a body is not estimated according to its bulk. True; but this objection is applicable only to bodies that are *composed* of particles, and have consequently larger or smaller interspaces between their constituents, that is, have vacant spaces inside them. But the body of the particle, as an ultimate unit, is a continuous whole, having no vacant space in it;—in brief, it is a solid singleness. Therefore this objection is inapplicable to the case of the particles.

17. Were the ultimate units of Matter of similar or dissimilar shapes? I say they were all of one and the same shape. If not, they could not have been *units* of Matter, but must have been *compounds* of such. Granted however they were dissimilar. Then, when we measure the space occupied by one such particle by applying to it that occupied by another such particle, we should find that the whole space subtended by the one did not coincide with the whole space subtended by the other, but only a part of what was subtended by the one with a part of what was subtended by the other, the rest of the space subtended by each not coinciding. Now, cut off, as we plainly can, from these atoms those portions which occupy the non-coinciding portions of the subtended spaces.

That we can do this (as we manifestly can when able to detect such non-coincidence) proves that both the supposed particles are capable of divisibility; but, being *ultimate* particles, they cannot be divided. Therefore, atoms are both divisible and indivisible, which is both impossible and absurd. Wherefore these supposed non-coinciding particles are not really our hypothetical particles but some combination or development of these, and the ultimate particles of substance cannot have been of unlike

forms ;—in other words must have been all uniform in shape.

18. Were the ultimate particles of matter of equal or unequal weight? Of equal weight. For, they being all composed, as shewn above, of one homogeneous substance and equal in size, and their bodies being, as ultimate units, continuous extensions, they must be equal in masses. The weight of bodies composed of the same substance, or, in other words, the amount of gravity residing in them, is proportional to their masses. The atoms were all equal in mass, and therefore all equal in weight. Thus, we see it mathematically demonstrated that the primordial units of Matter were: (*a*), homogeneous; (*b*), similarly-shaped; (*c*), equal-sized; and (*d*), equally weighty.

19. Our present fully-developed universe was therefore in its nascent state a vaporous mass, whose monads were all of one kind, of one shape, of one bulk, and of one weight. Out of this chaos evolved the cosmos. The very first step in the direction of cosmical progression was the change made in the mode of inertia of the atoms from static to dynamic. But the fact that such a change took place presupposes two gratuitous assumptions, and they the very fundamental ones, without which there could have occurred no cosmical development as such at all. They are: (1), Inertia; and (2), Gravity. How matter came to be possessed of such mysterious attributes as Inertia and Gravity, Science cannot tell.

20. Science, however, begs the question and says that in the beginning there were atoms continuously filling all cosmic space; and in virtue of the Force of Gravitation they attracted each other. Now, pray, what is this Force of Gravitation? Gravity is defined as a property of atoms or molecules by virtue of which they attract each other in proportion to their relative masses: Well then infinite space being filled by an infinite number of homogeneous

monads, all as we have shown equal in size, weight and shape, every monad would be equally pulled in all directions and no motion could result.

The particles could be neither attracted nor could they gravitate towards each other, but must have continued to constitute the selfsame nebulous chaos through all time, from eternity to eternity. How then could such an unorganized and formless nebula evolve this harmonious and beautiful Physical Universe? The premises being as stated by science, no motion and therefore no development could result.

21. These considerations apart, let me next discuss the question: What is the Force of Gravity? Is Matter a "dead" or "inert" substance; and is Force generally, including that of Gravity, a thing, or a mode of Motion? Or is Force an inherent power in Matter?

22. I shall first discuss the hypothesis that Matter is a dead or inert substance, and see if the actions of attraction and repulsion are possible according to it. "The Forces," says M. Wurtz, "which are considered in Mechanics, must emanate from something, and they must be applied to something. In Chemistry we suppose they emanate from, and are applied to, imperceptible but limited and definite particles. We call these particles atoms."*

This emanating force must be a thing, *i.e.*, a physical existence. If not so, it is a nothing, a non-existence. If non-existent, how could it exercise any influence upon Matter? Therefore, this force is a real existence, or entity. As a real entity, it must be composed of constituents or particles, however minute they may be. The constituents or particles must have inertia; for, according to the present hypothesis, without inertia there can be no beginning of motion; without motion, no friction; without friction, no united action; and without united action, no exercise of tangible influence upon the body acted

* "The Atomic Theory," p. 330.

upon;—in short, no distance-action. But whatever has inertia, that most specific property characterising Matter, must itself be Matter also. Therefore, Force is Matter. What then do our scientists mean when they draw so broad a line of demarcation between them, as if they were essentially different? Again, the particles or units of the Gravital Force must of necessity be smaller than those of Matter, inasmuch as they do according to the Theory of Corpuscular Emanation, issue from, or are, as the Theory of Corpuscular Conflux says, finer than, move between, and act upon, those of the latter. Now, if there are particles (units of Force) of smaller dimensions than those of the primeval matter, how could our scientists consistently insist upon their dogma that "Atoms are least in things"? Besides, what causes the motion of these units of Force, which are also as much physical bodies as the Atoms? If one sort of physical bodies, namely, units of Force, can move by themselves, what absurdity is there in supposing that another sort of physical bodies, namely units of Matter, can also move by themselves?

23. Or if the Force of Gravitation be a mode of motion, we may enquire what is it that causes in the ether-ocean, oscillations, whose different lengths and amplitudes, producing varieties of motions among the atoms and molecules, and presenting thereby multifarious natural manifestations, constitute different cosmic Forces, one particular mode of which is the Force of Gravity?

It will be said that perhaps the ethereal waves were caused by Atomic tremors; but then you must not forget that the Atomic tremors are the resultants of the shocks imparted to the elastic forces of Matter—are the effects of the Attractions and Repulsions exercised and experienced by the material particles. For the Atoms impinge upon each other, rebound, and *only afterwards* quiver in seeking for equilibrium. Now it is quite obvious that Atoms cannot quiver without attracting and repelling each other. We see thus that Gravity (together with Repulsion) is

the cause, and not the effect, of the tremors or quivers of Atoms. Therefore, the ethereal vibrations were not caused by Atomic tremors, and the Force of Gravitation is not an undulation of Ether, *i.e.*, is not a mode of Motion.

24. If it be said that the Gravital Force is an inherent power of Matter, then Matter will have no inertia, and it will be no "dead" substance. But we are treating of Matter as an "inert" substance.

25. As respects the origin of Gravity it can, according to *Materialistic Philosophy*, only be accounted for by either the Corpuscular Conflux Theory, or the Corpuscular Efflux Theory.

26. The former hypothesis propounds that a perpetual rain of ultra-atomic corpuscles does, with enormously great velocities, shower from all directions out of space towards the centre of Gravity of the attracting body; and this incessant shower tends to carry all the bodies it encounters in its course towards that centre. What a futile conception! For, what difference is there between this way of explaining Gravitation, and that of accounting for the Earthward motion of an apple detached from the branch by saying that the apple falls to the ground because a mangoe also severed from the branch does the same? On asking why a certain atom gravitates in the direction of another, we are told that it does so because ultra-atomic corpuscles gravitate towards that other atom! Clearly the question is not thereby answered, but only shifted from mystery to greater mystery,—from the atom to the ultra-atomic corpuscle. Granted, for the sake of argument, the theory of the agency of the ultra-atomic particle in the genesis of the atomic motion, but what makes the ultra-atomic particles move? To meet this difficulty of causation, another species of particle, still finer than the ultra-atomic corpuscles, which we suppose will be denominated supra-corpuscular particle, must be invented. When once more we

press the question why does this supra-corpuscular particle gravitate towards the ultra-atomic corpuscle, a fourth set of still finer particles will have to be imagined as the cause ; and so on *ad infinitum*. The definition of Gravity, now in vogue in the scientific world, would have, according to this hypothesis, to be entirely changed. For Gravitation is defined to be energy exercised by bodies in proportion to their relative masses. But according to the corpuscular theory bodies are drawn towards centres of attraction, not in virtue of the greater massiveness of these centres, but by the sweeping force of the streams of corpuscles flowing towards and upon them from the depths of space. Let us suppose there is a small body at the confluence of some of these streams, for why cannot a small body happen to be there, as well as a large one (unless we suppose that there is something in the body which draws in these corpuscles, in which case they become superfluous), and large bodies about it in the courses of those streams. What would then occur? Why, the larger bodies would be drawn towards the smaller by those streams ; or, to speak in the vernacular of physics, the smaller body would attract the larger ones. The scientific definition of Gravity must then become a power of attraction exercised by bodies *not* in proportion to their masses, but according, as chance has placed them, at or near the confluences of larger or smaller corpuscular streams. In pursuance of this new definition, there must be instances in Cosmic space, where larger bodies attract smaller ones, and others where smaller ones attract the larger ; but are there any instances of the latter kind in Cosmos? This is the legitimate conclusion we are forced into. Add to this the insuperable intellectual impossibility of answering questions like the following :— (1), Where is the source in the economy of Nature that feeds these never-failing streams of corpuscles? (2), How is the supply of the corpuscular energy kept up? (3), What becomes of the ever-swelling deluge of particles flooding the surfaces of gravi-

tation-centres? This much regarding the Corpuscular Conflux Theory.

27. On the other hand, the Corpuscular Efflux Theory asserts that particles are constantly streaming out into the infinity of space from all sides of centres of attraction, and thus draw the bodies about them toward those centres; but only a moment's reflection will suffice to unmask, and leave the unscientific nature of such a speculation in its entire nakedness. How can the particles, emanating from the attractive body, draw another body towards the self-same attractive body? For aught we can conceive, the tendency of such an efflux would be to repel all neighbouring bodies which would be borne farther and farther away from the central body along those outrushing currents. And, besides, according to the Law of Statics, these ultra-atomic particles, before they were acted upon by some motive power, must have been remaining in a quiescent state in their native places or sources, whether they were within the attractive body in accordance with the Efflux Theory, or somewhere in the infinity of space as the other theory has it. Now, what was that motary force that put them in motion?

28. So much for these two theories where the Force of Gravitation is concerned. What about the Force of Repulsion? Has science shed any light upon this mysterious power? No; she is as ignorant about this as about attraction. Cannot the Theory of Corpuscular Efflux explain the phenomenon of Repulsion? No; it is simply impossible. For we have first to account for the motions of the emanating corpuscles. Moreover, we are told by the chemist that the atom or ultimate particle, the unit of Matter, is a body minuter than which, there is, and *can* be, no other body in all Nature. But strange to say, the present theory tells us that small corpuscles emanate from the atom. Is it not sheer contradiction in terms to say that the *minutest* body (atom) emits any other body (corpuscle)—nay, worse, a number of

bodies? This emission means that the ultimate atom is a compound body, capable of being divided into as many parts as is the number of the corpuscles that emanate from it. The metaphysical impossibility of this logic gets still more manifest when we are told that the corpuscles are rushing out from the atom in all directions, *not occasionally* but *constantly* and *eternally;* constantly, because Matter repels Matter as often as it attracts it, which counter-actions are going on alternately and incessantly in the Material Universe. From this we learn that the minutest existing body (the atom or ultimate particle) is yet an aggregation large enough to contain an inexhaustible quantity of smaller bodies sufficient for eternal emanations!!! What a perverse abuse of scientific definition! The Force of Repulsion cannot, therefore, be interpreted by the Corpuscular Emanation Theory.

29. I must now draw your serious attention to another still more inexplicable phenomenon, manifested by Matter—the complex and simultaneous action of attraction and repulsion. By this action, one and the same body attracts and repels another body in one and the same space, and at one and the same time! Can this double phenomenon be possible? We can only conceive a body as attracting another at *one time*, and repelling it *at another time.* But how can the human intellect realize the conception of both these actions occurring simultaneously in the same thing? Nevertheless it is a fact of Nature which is faithfully recognised by science. Atoms would literally touch each other with no interspaces between them, but for the repellant force exercising its power simultaneously with the attractive force. This is a beneficent law of Nature; for, if the ultimate particles came into actual contact, there could be no motion; without motion, no change; and without change, no progress in any shape.

30. Has Science succeeded in unravelling the mystery connected with the universal co-existence

of these two antagonistic forces in Matter? No. How can she do so, while she herself so roundly confesses her utter inability and helplessness to account for these forces taken separately? Let us hear what the leaders of Western Science themselves, such as Herbert Spencer, Stewart, Tait, Tyndall, Huxley, Ernst Häckel, Jevons and Stokes say about the achievements of Modern European Science and Philosophy: "The explanation of that which is explicable," says Mr. Herbert Spencer, "doth but bring out into greater clearness the inexplicableness of that which remains behind.....The sincere man of Science, content to follow wherever the evidence leads him, becomes by each new enquiry more profoundly convinced that the Universe is an insoluble problem. If, tracing back the evolution of things, he allows himself to entertain the hypothesis that all matter once existed in a diffused form, he finds it utterly impossible to conceive how this came to be so.....Though he may succeed in resolving all properties of objects into manifestations of force, he is not thereby enabled to realize *what Force is;* but finds, on the contrary, that the more he thinks about it the more he is baffled.....Inward and outward things he thus discovers to be alike inscrutable in their ultimate genesis and nature.*"

"However verbally intelligible," says the same writer, "may be the proposition that pressure and tension everywhere co-exist, yet we cannot truly represent to ourselves one ultimate unit of Matter as drawing another while resisting it. Nevertheless, this last belief we are compelled to entertain. Matter cannot be conceived except as manifesting forces of attraction and repulsion.†"

Mr. Hudson Tuttle writes, that we "assume the existence of a mass of world-vapor.....Of the primordial condition of this vapor nothing can be known. To say that it was an ocean of fire, involves inexplicable difficulties. The heat manifested at a

* Essays: Scientific, &c., Vol. I, pp. 58-9.
† First Principles, pp. 223-24.

later epoch undoubtedly resulted from condensation, —was an effect instead of a cause.....Previous to the epoch nothing is known.*"

"Our notions of the nature of matter are," say Professors Balfour, Stewart, and Tait, "at best but hazy. .....As to *what it is*, we know no more than Democritus or Lucretius.†"

And "the greater the circle of light the greater the circumference of darkness; and the mystery, which has been driven before us, looms in the darkness that surrounds this circle, growing more mysterious and more tremendous as the circumference is increased.‡"

Professor Ernst Häckel writes: "Our knowledge is limited. The force of crystallization, the force of gravitation, and chemical affinity remain in themselves just as incomprehensible as do Adaptation and Inheritance.§"

Again the same philosopher continues: "The notion of an original gaseous chaos filling the whole universe presents great difficulties of various kinds. A great and unsolved mystery lies in the fact that the Cosmological Gas Theory furnishes no starting part at all in explanation of the first impulse which caused the rotatory motion in the gas-filled universe.‖"

"The "Law of Conservation," remarks Professor Tyndall, "makes no statement regarding that quality, *viz.*, Gravity. It takes the facts of attraction as they stand, and affirms only the constancy of working power. *Of the inner quality that enables matter to attract matter we know nothing.*¶"

"Science knows nothing of the origin and destiny of nature. Who or what made the sun, and gave his rays their alleged power? Who or what made and bestowed upon the ultimate particles of matter their wondrous power of varied interaction? Science does not know.**"

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* Arcana of Nature, Vol. I, p. 61.
† The Unseen Universe, pp. 141-2.
‡ *Ibid*, p. 236.
§ The History of Creation, Vol. I, p. 32,
‖ *Ibid*, p. 324.
¶ Fragments of Science, Vol. I, pp, 46-7.
** *Ibid*, Vol. II, p. 52.

"The passage from the physics of the brain to the corresponding facts of consciousness, is inconceivable as a result of mechanics. I do not think the materialist is entitled to say that his molecular groupings and motions explain everything. *In reality they explain nothing*.....If you ask him whence is this matter, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms—*he has no answer. Science is mute in reply to these questions*.....Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all.*

Professor Huxley, one of the Pontiffs of Occidental Physics, observes in his "Physical Basis of Life" that "we know nothing about the composition of any body whatever, as it is." Again: "What then do we know about Matter and Motion?.....All that we know about Motion is, that it is a name of certain changes in the relations of our visual, tactile and muscular sensations; and all that we know about Matter is that it is the hypothetical substance of physical phenomena—the assumption of the existence of which is as pure a piece of metaphysical speculation as is that of the existence of the substance of mind.....The Materialist, holding by the truth that material phenomena are the causes of mental phenomena, asserts his improbable dogma that material phenomena and the substance of matter are the sole primary existences."†

Professor Jevons says: "The complexities of existing phenomena probably develop themselves more rapidly than scientific methods can overtake them. In spite of all the boasted powers of Science, we cannot really apply scientific method to our own minds and characters, which are more important to us than all the stars and nebulæ."‡

"All our knowledge of Nature is indeed founded in like manner upon observation, and is therefore

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* Fragments of Science, Vol. II, pp. 86-8.
† "Science and Culture and other Essays," pp. 272-3.
‡ The Principles of Science, p. 734.

only probable. The Law of Gravitation itself is only probably true."*

And again: "Can any scientific man venture to state that there is less opening now for new discoveries than there was three centuries ago? Is it not rather true that we have but to open a scientific book, and read a page or two, and we shall come to some recorded phenomena of which no explanation can yet be given? In every such fact there is a possible opening for new discoveries, and it can only be the fault of the investigator's mind if he can look around him and find no scope for the exercise of his faculties."†

Carlyle says: "This world, after all our science and sciences, is still a miracle, wonderful, inscrutable, magical, and more to whosoever will think of it."

"What this something which we call life," says Professor Stokes in his presidential address to the British Associaton at Exeter, "may be, is a profound mystery. When, from the phenomena of life, we pass on to those of mind, we enter a region still more profoundly mysterious."....." Science can be expected to do but little to aid us here, since the instrument of research is itself the object of investigation. It can but enlighten us as to the depths of our ignorance, and lead us to look to a higher aid for that which most nearly concerns our well-being."

31. Now, Gentlemen, this is the sum total of the knowledge as to the foundations of Nature possessed by the Modern West.

Of the details of the superstructure, it knows much, and is fussily grand over its vast heap of insignificancies; but of first principles and first causes it is, and admits itself to be, profoundly ignorant.

Yet it is with this baseless knowledge as a key that the Materialist boasts that he has unlocked and thrown open the portals of Nature's sanctuary. The name of this priceless key is Mystery. Propound any

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* The Principles of Science, p. 259.
† *Ibid*, p. 754.

problem involving Cosmic Secrets, and the scientist at once, with calm self-satisfaction, makes a grand show of applying this dummy key, but as a fact leaves everything as closely shut as it has ever been.

Ask him what and how was our Universe during the Pre-Cosmic Period? He will at once answer: "It is a *Mystery*." How came the primal matter to be diffused through the cosmic space? "*Mystery*." How comes matter to possess Inertia? "*Mystery*." What is the cause of Gravitation? "*Mystery*." Of Repulsion? "*Mystery*." How is the simultaneous action of Attraction and Repulsion possible? "*Mystery*." What is the genesis of Life? "*Mystery*." Of Mind? "*Mystery*." Of Intelligence? "*Mystery*."

What? "*Mystery*" here? *Mystery* there? *Mystery* everywhere? O! Mystery! Thou art truly Omnipresent and All-Sufficient in the Realm of Science.

32. But while dead Matter, shrouded in sable mystery, thus reigns the Omnipresent and Paramount Autocrat in the scientific materialist's Creed, the votary of Matter yet laughs Pharisaically, blessing, (dead matter I suppose, that's *his* God) that he is not as others, who contend that the Universe and all the phenomena thereof are not, and cannot be, the product of the actions and reactions, that Inert Matter, Brute Force, and Blind Chance mutually exercise upon each other, but are, and must be, the effects of an Universal Intelligent Force acting from within and without the so-called Matter. Those who hold such views he derides as "superstitious *ignorami*" who have a "*fascination for mystery*," as if, forsooth his own system of philosophy, quite excluded anything so childish as mystery!

33. We have considered Force from the scientific standpoint, and find it presented to us as motion only, and nothing more. But motion presupposes a Motor. Motion is only a Consequent; what is its Antecedent? Motion is only an Effect; what is its Cause? Surely, the Antecedent of the Consequent, the Cause of the Effect, the Motor of the Motion,

is, as our ancient Philosophy teaches, "THE ONE AND ONLY," *the Eternal being that* IS *and pervades all Space and all Time.*

34. "Force, as we know it," says Herbert Spencer, "can be regarded only as a certain conditioned effect of the Unconditioned Cause—as the relative reality indicating to us an Absolute Reality, by which it is immediately produced.*

Again: "Once more we are brought round to the conclusion, repeatedly reached by other routes, that behind all manifestations, inner and outer, there is a Power manifested.....Its Universal Presence is the absolute fact, without which there can be no relative facts.....We learn that the One Thing permanent is the unknowable reality hidden under all these changing shapes."†

Professor Maudesley says: "It is not easy to perceive, indeed, how modern science, which makes its inductions concerning natural forces from observations of their manifestations, and arrives at generalizations of different forces, can, after observation of Nature, avoid the generalization of an Intelligent Mental Force, linked in harmonious association and essential relations with other forces, but leading and constraining them to higher aims of evolution."‡

"I shall proceed," says Professor Winslow, "to elucidate the mode and mechanism by which Attraction and Repulsion—those abstract immaterial entities which link mind with matter, and infuse or transform the spirit and power of the Creator into dynamical, geometrical, morphological, and vital functions—act through atoms, molecules, and masses, in order to initiate vibration and oscillation, evolve mechanical motion, originate the secondary forces of heat, light, electricity, and magnetism, with their polarities, and bring forth unending successions of other phenomena from apparent chaos."§

* The First Principles, p. 170.
† "The Principles of Psychology," Vol. II, p. 503.
‡ "Body and Mind," p. 333.
§ "Force and Nature," p. 256.

Professor Brittan says: "The crystal is the concrete illustration of those mysterious attractions and affinities whereby the ultimate atoms coalesce, remain united, and form the worlds. The atomic polarities and their mutual relations are determined proximately by the subtle forces of imponderable agents; and in the last analysis by the supreme intelligence."*

Comte, from whom Modern Positive Philosophy drew its new name of "Comtism," says: "Atheism, even from the intellectual point of view, is..... very imperfect. .....If we insist upon penetrating the unattainable mystery of the essential cause that produces phenomena, there is no hypothesis more satisfactory than that they proceed from wills dwelling in them.....Were it not for the pride induced by metaphysical and scientific studies, it would be inconceivable that any Atheist should have believed that his vague hypotheses on such a subject were preferable to this direct mode of explanation.....Its (of the order of Nature) production would be far more compatible with the hypothesis of an intelligent will than with that of a blind mechanism. Persistent atheists, therefore, would seem to be the most illogical of theologists....."†

Carlyle observes: "Force, force, everywhere force .....Atheistic science babbles poorly of it, with scientific nomenclatures, experiments, and what not, as if it were a poor dead thing.....but the natural sense of man, in all times, if he will honestly apply his sense, proclaims it to be a Living Thing—ah! an unspeakable God-like thing."

Professor Tyndall says: "They (philosophers) have little fellowship with the Atheist, who says there is no God."‡

"Nor am I anxious," says the same philosopher, "to shut out the idea that the life here spoken of may be but a subordinate part and function of a higher life."§

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* "Man and His Relations," p. 10.

† "Politique Positive," English Translation by Bridges, Vol. I, p. 37.

‡ "Fragments of Science," Vol. II, pp. 135-6.

§ *Ibid*, pp. 247-8.

Again: "I could by no means get rid of the idea that the aspects of Nature and the consciousness of man implied the operation of a power altogether beyond my grasp—an Energy, the thought of which raised the temperature of the mind."*

Professor Häckel says: "The more developed man of the present day is capable of, and justified in, conceiving that infinitely nobler and sublimer idea of God.....which recognizes God's spirit and power in all phenomena without exception. This idea of God has already been expressed by G. Bruno in the following words: 'A spirit exists in all things; and no body is so small but contains a part of the divine substance within itself, by which it is animated.' "†

Again: "Spirit exists everywhere in Nature."‡

35. It is equally startling and painful to observe that with such palpable proofs before them that an Absolute Impersonal Principle is working in Nature, renovating, sustaining and conducting her processes and manifestations under the veil of Matter, some men of the highest culture still cling to atheism. To what is this attributable? Lord Bacon says: "A little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion, for, while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further, but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity."§

And Sergeant Cox, the well-known Psychologist, says: "Self-conceit that will not own error—obstinacy that prides itself on never changing an opinion once formed—vanity that flatters itself by thinking how much more clever am I who will not be imposed upon than my neighbour—interest, real or supposed, in the established falsehood—personal inconvenience

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* Fragments of Science, Vol. II, p. 384.
† "The History of Creation," Vol. I, pp. 70-1.
‡ "The Evolution of Man," Vol. II, p. 455.
§ Quoted from "The Body and Mind," by Prof. Maudesley p. 333.

in the recognition of unpopular truth—these are the familiar sources of scientific scepticism."*

36. But strangely, yet rightly enough, this anomaly of rationalism, *i.e.*, Atheism, Professor Tyndall, scarcely perhaps realizing all his confession involves, ascribes to the morbidness and imbecility of the human intellect in this candid language: "I have noticed during years of self-observation that *it is not in hours of clearness and vigor* that the doctrine of Material Atheism commends itself to my mind; that *in the presence of stronger and healthier thought* it ever dissolves and disappears, as *offering no solution of the mystery* in which we dwell, and of which we form a part."†

Sadducism! is then at last unveiled; it is not the product of *healthy and vigorous* reasoning faculties. Its oracular utterances are at best the morbid delusions of a sickly intellect. As a sympathizer with the diseased and weak, I prescribe for all minds obsessed with this chimera, large doses of Theosophy, the only efficacious tonic in such a case, and guarantee, if my prescription be followed, a speedy and lasting cure of even this most obstinate cerebral affection.

37. The next question, my Brothers, is: Is Matter eternal? By Matter I mean the first emanations, or individuations, or "vortex rings" of the substance of the Absolute; and the aggregates of these emanations. I shall further on discuss at some length the evolution of Matter from the Essence of the Universal Potential Force or Soul.

To reply to our query: Matter is not eternal. For, it proves, from its very physical constitution and conditions of existence, to be a thing of time, and not of eternity. Philosophers do, most of them, dogmatize that the aggregations of Matter alone are the productions of time, but that Atoms, which they call the ultimate particles or units of Matter, are indestructible and eternal. But is this

* "Mechanism of Man," Vol. I, p. 35.
† Fragments of Science, Vol. II, p. 206.

a matter of fact, a truth of Nature? In my opinion it certainly is not. Let the Doctrine of the Past Eternity of Atoms, however, be granted for the sake of argument. Then, the Atoms must have either remained quiescent or stationary in the past Eternity, beginning to move in time only, or they must have been moving throughout all the infinity of Past Time.

38. The former of these hypotheses presents many unanswerable objections. We know that Energy (manifested as Gravitation, Cohesion, Chemical Affinity, Electricity, Magnetism, Vital and Psychic Force, &c.,) is always busy in Nature, moving Matter perpetually in Space. This being so, how could Matter have remained motionless in Space during any period of time? Was there then no Force at work prior to the Era of the Motion of Matter? Is it only a generation of time? Is it not Eternal? Did Matter antidate Force? When did Force come into being then? And how? Or, is it conceivable that, despite the continued existence of Matter, there have been times, or indeed any time, when Force, like some arbitrary and fickle mortal, declined or neglected to act upon it? But, again, Atoms are space-occupying bodies, and hence have dimensions, that is, length, breadth, and thickness. Whatever have length, breadth and thickness are capable of divisibility. Therefore Atoms are divisible. To cut or dissolve them, the instruments of the mechanist or the chemist may be of no avail; but yet there is one subjective instrument wherewith the division can be accomplished, *viz.*, the Mind. Our *Mind can conceive* Atoms as divided into still minuter parts. "An atom of pure iron," says Professor Jevons, "is probably a far more complicated system than that of the planets and their satellites. The smallest particle of solid substance will consist of a great number of such stellar systems united in regular order, communicating with it in some manner yet wholly incomprehensible.*"

* The Principles of Science, 3rd Ed., p. 756.

Thus we see that Atoms are complex entities composed of constituents. Now, how could the integrant corpuscles of the Atoms have been attracted and held together into such corporealities as these (Atoms), unless some form of Energy, Gravitation or Cohesion already operated on them? We see now that the co-existence of Matter and Force, if not the pre-existence of the latter, is a cosmical necessity. There could, therefore, never have been a time when Nature *minus* Force, or Matter *per se*, alone existed.

39. The hypothesis, however, that Matter has moved from all Eternity, (and this follows from what I have just shown if Matter be eternal) is by no means tenable. Science says that the Cosmic systems were evolved from nebulous clouds. This implies that the Period of Diffused Matter antedated that of Concrete Matter. It can avail naught here to say that the cycles of the evolutions and dissolutions of the astronomical systems have occurred and recurred successively in infinite series from all time, and that we cannot, therefore, reach with anything like precision the time anterior to the evolution of the First Cosmos. For, the question is not how many such cosmic cycles have run their races from eternity, but whether the Universe was at all evolved out of chaotic matter. The very conception of the evolution of the stellar systems involves also the correlative conceptions of the existence of something *out* of which and of some time at which they were evolved. Therefore, before a Cosmos appears in space, there must be a time when Matter is in the state of nebulous dust diffused in Space. We need concern ourselves in no way with the possible infinite repetitions of the evolution and dissolution of Universes; what is true of one is true of all. It is quite clear from what has been already said that the development of any and every Cosmos must have been an event of time. Of course, that time continued backwards to the epoch of the genesis of the first Cosmic congery of Stellar Systems, (if we *can* conceive a *first*, which is doubtful) would be synonymous with

infinity ; for, we can even mentally reach no boundary of duration beyond which it becomes possible to conceive the non-existence of time ; but this is beside the question, for whether you conceive one single universe, or an infinite series of these, one or each must have been preceded by a Pre-Cosmic period, during which (under the hypothesis) Atoms must have been moving in Space without attracting each other. For with their attraction the development of the Universe commenced, but this development was admitted an event of time, and, therefore, there must have been a prior time when development had not commenced, and, therefore, the Atoms did not attract each other. But if there was any time at which the Atoms were moving in Space without attracting each other, how could any such attraction supervene at any subsequent time ? The very fact that Matter was moving in Space at any time without developing an Universe, or commencing this, is itself an irrefragable evidence that the Atoms did not attract each other. Because, if they did so at all, they could not choose, but must have commenced aggregating into a Material Universe for the very same reasons which afterwards led to their doing so. This fact, namely, that the Atoms did not exercise attraction during the Pre-Cosmic Period, or Periods, irrefutably proves that the Gravital Force was not at work during that Period or Periods ; for, if it was so, the Atoms could not but have attracted each other. If the Gravitation-Force did not exercise its influence during any period of time, while Matter was already in Space, it is not likely that it could have done so at any subsequent period. Accordingly, the whole Universe should have continued to be in a state of chaos throughout Eternity. But we know it as a fact that Cosmos has evolved out of chaos. And why so ? Because, the Force of Gravity is, we know, a concomitant or correlate of Matter ; and, consequently, the latter could not but attract and agglomerate during any and every period of its existence in Space. Therefore, Atoms could not exist in Space without forthwith attracting each other ; and could

not attract each other without forthwith tending towards, and commencing, the process of agglomeration; and could not agglomerate without, in the course of a definite (definite, because the laws of Nature are always constant and immutable) and limited (limited, because definite in its work) period of time, evolving Cosmic Systems. How could it, then, be possible for the Atoms to remain diffused in Space during any Pre-Cosmic Period; or, again, if Atoms *have* been moving from all Eternity in Space, how could there be any Pre-Cosmic Period? And yet the material Universe being admittedly a product of time, there *must* have been such a period. It has, therefore, been shewn above (1), that the Evolution of the Universe, or of each of the entire series of Universes, if this view be preferred, began in time; and (2), that the Atoms could not have been moving in space during any Chaotic Pre-Cosmic Period, without at once attracting each other, and so commencing the Evolution of a Cosmos. Consequently if Atoms had been moving in Space from all Eternity, the development of Cosmos must have commenced in Eternity; but the development of the Cosmos is admittedly an event of time, and therefore Matter, too, could not have been moving throughout Eternity but must have begun motion in time.

40. Now, therefore, we have found that if Matter is eternal, it must have either begun to move in time, or have been moving from all eternity; as regards the former we have shown that its movement must have been coeval with its existence, and as regards the latter, that its motion must have begun in time. It follows, therefore, indisputably that its existence also began in time, and that consequently it is not eternal.

41. The Theory of the Past Eternity of Matter can also be refuted thus, though this is a line of argument that many would reject.

The Atom is a space-occupying body, and hence is capable of divisibility. The process of divisibility

can be continued all through eternity; and yet the ultimate constituents will always be as far off as ever; because, whatever particles we can think of as the final constituents of the Atom, can be conceived as divided into still minuter particles, they (*i.e.*, the final constituents) being still extended existences. A body can only be asserted to have been sub-divided into its ultimates, when each of those ultimates is an absolute or geometrical point. But Matter can never be divided into such zero-magnitudes, for the reason that something can never resolve into nothing, just in the same way that nothing can, under no conditions, evolve into something. Therefore, the whole eternity cannot suffice for the final disintegration of the Atom. It is a truism, that that which cannot be decomposed in a whole eternity cannot equally be composed into what it is during all that eternity. Therefore, the ultimate (?) particles, into which the Atom could not be split up though unremittingly divided, sub-divided, sub-sub-divided, &c., throughout eternity, cannot have been aggregated into that Atom in the course of all the past time. Consequently no such bodies as Atoms could ever have come into being, much less any aggregates of them (Atoms), such as molecules, suns, &c., &c. But are there no Atoms in Nature; and no things constituted of them? Yes; there are, indeed. Now it has been shewn (1), that Atoms are compound bodies capable of infinite divisibility; and (2), that they could not have been aggregated as such even after an infinite series of permutations and combinations. The conclusion is that they were never aggregated as such, but came into existence in time, as aggregates of definite and not infinitesmally small sized particles.

It may be well to explain here that these ultimate but definite sized particles, of which the Atoms of science are aggregates, are in reality simply the first emanations precipitated from the Substance of the Absolute being that pervades all the Infinity of Space through all the Eternity of Time. You will ask me if the Atoms are not units of Matter, what else

are? I tell you the particles of Ether, in which Atoms float, are the real units of Matter out of which the Atoms were compounded and evolved. The Ethereal particles are however the ultimate units of Matter, not because they are the minutest possible particles, because we can *conceive* particles, even minuter than these, and because, being extended bodies, are capable as such of further division, but on the ground they are the first emanation from the Essence of the Infinite Potential Force.

I shall speak at length of this subject in my discussion of the Theory of the Evolution of Matter from the substance of the Infinite Potential Force or Universal Soul.

42. Let us next see if Matter can be a thing of the future eternity. It has been proved above that Matter must have had its origin at some epoch in the past. It is an axiom with science that whatever originates in time, decays, dissolves, and disappears also in time. Because, whatever did not exist from Eternity, but appeared only in time, must, in virtue of the inviolate Law of Continuity, be the outcome of the co-and-inter-actions of what had been in existence prior to the epoch of their manifestations. What were existent during the Pre-Material age were the Cosmic Forces, which are themselves only different kinetic modes or affections of the One Eternal Potential Force.

Material is, therefore, but the phenomenal expression of a tendency to a maximum of a certain mode of the motions of those Forces; and can continue in existence only so long as such a mode lasts; but, when that mode ceases, must disintegrate and become reabsorbed into the parent energy. Force is eternal; but *the state of its activity in a certain way* is only ephemeral, absolutely considered. Therefore Matter will be entirely dissolved, and will dissappear some time in the Future Eternity.

It has been shewn before that Matter came into being at some time in the past; and it is now proved that it must become extinct at some time in the future. Wherefore, *Matter is not eternal.*

43. We may demonstrate the same proposition another way.

Physical Science says that Energy and Matter are the only two elements that constitute the Phenomenal Universe. Of these two, Energy transmutes itself into diverse forms, such as Gravity, Cohesion, Heat, Light, Electricity, Magnetism, and various occult Forces in its dealings with the world of Matter. These Forces impel the ultimate units of substance to aggregate into Atoms, Atoms into Molecules, and Molecules into all the varying objects that compose the objective side of Nature. Thus we see plainly it is only by these Forces that the Visible Universe continues to exist and manifest concretely; and without their help it would resolve into the primeval homogeneous units, which, as will be shewn hereafter, are but "Centres of Forces" and ultimately vanish into the Eternal Force. Nature, therefore, depends upon the high class available potential energy possessed by her for her concrete existence, but that energy is incessantly little by little becoming degraded in *quality*, and being dissipated into the infinity of space, thus decreasing in *quantity*. For, Nature undergoes perpetual vicissitudes or metamorphoses for the production of her multifarious phenomena, and these vicissitudes or changes are kept up by the equally incessant motions of Matter. Matter, while it moves in Space, encounters ethereal and aerial frictions and percussions, which convert its force into heat. Hence the useful potential energy of Matter is thus inevitably and constantly getting transformed and degraded into the useless kinetic heat-energy, and radiated into the Ether. So, in the course of possibly countless ages, the entire stock of Cosmic Force conserved in the Material Universe will become dissipated and exhausted; and Matter, no longer propelled by any form of energy, will become cold, motionless and functionally effete. Philosophers say that in consequence of this unavoidable and constant deterioration and dissipation of Force, Satellites will lose their rotational energy, and, spirally approaching their respective Planets, will some day fall into, and

become amalgamated with them. These Planets again will, in their turn, some time later on, become engulfed in their respective Suns; and these Suns (the so-called fixed Stars) again will, at some still later time, collide with, and fall into one another. Consequently the whole Material Universe will become ultimately one huge cold inert mass, and continue in that state for evermore.

44. Will the "Final Catastrophe," as this is called, stop here in this stage of decay as some Scientists think it will? No. Not at all; because what guarantee is there that the Energy of Cosmos will be radiated away only so much that, and as long as, the Satellites, and Planets, and Stars, lose their orbital energy and coalesce into one body; and no more, and no longer? Can any one bid the process of the Cosmic Decay go "thus far, and no farther"? No. Why should they suffer loss in their *vis viva* at all? Why, because, firstly, they move in the Ether-Ocean; secondly, phenomena of electricity take place upon their surfaces; and, thirdly, periodical tides, aerial and oceanic, occur upon such of them as have atmospheres around and oceans upon them. These circumstances lead to frictions and collisions, molar as well as molecular, which result in the generation and radiation of heat, whose energy is supplied by them (the several heavenly bodies). Is it not so? Surely, then, Motion, in any shape, will, irrespective of the forms and magnitudes of the bodies that move, be they Atoms, or Molecules, or Satellites, or Planets, or Suns, convert their energy into heat, which must at once be appropriated by the Ether. Let us consider whether there will be any motions among the Molecules of the Huge Mass of the day of the "Final Catastrophe." What will that Mass be? Will its Molecules actually touch each the other? No. They will stand at some distances from each other, that is to say, there will be interspaces among the constituent particles of the Mass. And those interspaces will be occupied by Ether. The Ether will thus pervade the whole Mass, or, in other words,

its molecules will float in the Ether-Ocean. This Ocean is the medium of all the Forces. When, therefore, this medium is agitated or disturbed by one or more of the Forces, fluctuations will be produced in it; and when it fluctuates, the Molecules that compose the Mass will also move, because of their floating in it. And as they move they will encounter ethereal frictions, &c. The Molecules, therefore, of the whole Mass will move, encounter frictions, generate heat and light from their own energy, and dissipate it into Space during the long long lapse of Time. It is the highest and grandest generalization of Science that the various Cosmic Forces, such as Gravity, Cohesion, Heat, &c., are only various forms of one Force. And many authorities, Faraday, Laplace, Jevons, Graham, Spencer, Davy, Winslow and others might be quoted as upholding this generalization. Hence the Doctrine of the Correlation of the Physical Forces. When, therefore, all the available Molecular Energy shall have been eventually exhausted in this way, the Forces of Cohesion and Gravitation will also disappear; and, consequently, the Molecules will not longer attract each other. Hence the whole Mass will be not a compact body, but an irregular and loose group or groups of *free* Molecules.

Molecules, again, are aggregates or systems of Atoms with interspaces between their constituents. These interspaces will be filled by Ether; or, as said above respecting the whole Mass, the Atoms of the Molecule will be floating in the Ethereal Fluid. Now, the same causes that led to the Huge Mass becoming disintegrated into Molecules, will, in time, cause the Molecules also to become dissolved into Atoms.

And Atoms, again, according to Professor Jevons, every one of them, consist of many stellar systems, that is, are composed of many still minuter corpuscles; and these are perpetually rotating upon their own axis, and revolving round their centres.

"There is reason to believe," says the Professor, "that each constituent of the Atom goes through

an orbit in the millionth part of the twinkling of an eye. In each revolution it is successively or simultaneously under the influence of many other constituents, or possibly comes into collision with them. It is no exaggeration to say that mathematicians have not the least notion of the way in which they could successfully attack so difficult a problem of Forces and Motions."*

We thus see that the constituents of Atoms are constantly in motion, encountering frictions and collisions, and are as constantly transforming their Atomic Energy into heat and radiating it into the infinity of Space. The Atoms then will lose one day their power of attraction, and become resolved into their integrant parts. And these parts again will in their turn decompose into still finer corpuscles for the same cause, and so on, until Matter will be finally dissolved into the Primordial Monads, that is, into the Infinite Force itself.

45. No doubt this will not happen the first time the universe agglomerates. Philosophers argue, and apparently with good reason, that when all the astronomical spheres incorporate into one single Mass, that Mass will be in part converted into nebulous dust consequent upon the several collisions, and the remainder dissolved into Atoms, and evaporated and dispersed into space by the intense heat necessarily evolved. And as the heat will be radiated into the Ether, the Force of Gravity will assert its power, propel one nebulous particle towards the other, and so condense all the space-strewn particles into a nebulous mass, and evolve out of it countless stellar systems again; and so on. True, but this cannot be the case after every Universal Dissolution, because the potential energy of Gravity must become more and more reduced after each Universal Dissolution, until at length it will have been altogether spent and exhausted. The totality of the latent Force possessed by the Material Uni-

* "The Principles of Science," p. 756.

verse in the beginning of the evolution of a Cosmos, is partially degraded into heat-force, and dissipated, and consequently decreased at the time of the dissolution of that Cosmos, and the quantity of the Cosmic Force that remains at the beginning of the next Cosmos, will, for the same reason, have still further decreased at the time of its Dissolution, and so on, the Cosmic energy continuing to degrade, dissipate, and decrease from one Cosmic Cycle to another till eventually it will be entirely exhausted, and all Matter will then, as already stated, pass away out of the Visible or Phenomenal Universe.

46. Possibly it may be urged that Gravity is a thing *per se* not one of the correlated forces, and that consequently intermolecular attraction will never cease. But is this so? What do our scientists say? Faraday says in his "Experimental Researches in Electricity": "Gravity. Surely this force must be capable of an experimental relation to electricity, magnetism, and the other forces, so as to bind it up with them in reciprocal action and equivalent effect.*"

"If we grant," says Mr. Hudson Tuttle, "electricity to be vibrations in the same ether as light, and that magnetism is identical in its origin, we have already before us the whole subject of Gravitation. The attraction of particles in solution or affinity, the attraction of cohesion, attraction and repulsion and gravity of worlds are resultants of one common cause.†"

"It is not improbable that the ether may have a property," say Professors Stewart and Tait, "such that the gravitation action, which appears to be between particles of matter, may merely be the visible result of a tendency to a minimum of some affection (electricity, heat, &c., are likewise diverse affections of the same fluid) of the fluid (Ether) in which they are immersed.‡"

* Requoted from Professor Jevons' "Principles of Science," p. 589.
† The Arcana of Nature, Vol. II, p. 110.
‡ Unseen Universe, p. 153.

Professor Winslow says: "Since they (*i.e.*, secondary forces) spring from motion, are equivalents of motion and convertible back again into motion as all dynamical phenomena illustrate; and since there can be no motion or mechanical energy without repulsion, which is the essential principle of re-action, elasticity, &c., they, therefore, become convertible into equivalents of this force; and since this force is the co-ordinate and co-efficient of attraction, they finally disclose their special quantitative relations to Gravitation itself. Thus, we at last discover that all the forces of nature are linked together, and that they appear and vanish, blend, separate, and assume equivalents as the economy and mechanism of material being demand throughout the universe of things.*"

Mr. Grove, in his celebrated work entitled "Correlation of Physical Forces," maintains the same truth. We see thus that the highest authorities hold that Gravity is one of the Correlated Physical Forces. If not, what is it then? Is it an isolated Cosmic activity? Is isolation then possible in Nature whose phenomena, occurring in the endless train of causation, are so correlated to one another as to form one harmonious whole? No, never. Natural Philosophy teaches us that the whole universe is order, equilibrium and unity; and that there can occur in it no manifestation whether of matter or of force, but must be connected in some way or other with all the rest of Nature. Isolation is, therefore, unnatural and impossible in Cosmos; and Gravitation must necessarily be correlated to all other forces of Cosmos.

According to the doctrine of the Correlation of the Physical Forces, the various visible modes of the One Potential Force, such as Light, Gravity, Magnetism, Cohesion, &c., are transformable into one another. The Force of Gravitation is, therefore, convertible into its kindred forces, *i.e.*, Heat-force, Light-force, &c.; and is in those states liable to be radiated through space, never more to return to its

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* "Force and Nature," p. 278.

source. "It will be at once seen," says Professor Tyndall, "that Gravity may be said to be convertible into heat, that it is in reality no more an outstanding and inconvertible agent, as it is sometimes stated to be, than is chemical affinity. By the exertion of a certain pull through a certain space, a body is caused to clash with a certain definite velocity against the earth. Heat is thereby developed.*"

So, when all other Cosmic Energies are appropriated by the Ether in the shape of Heat or Light from the Concrete Universe, Gravity also will disappear with them, as a form and part of that Energy.

47. The proposition of the convertibility of the Force of Gravitation into the other Cosmic Forces can also be inferred on other grounds. In the Chaotic period of the Material Universe, there were only cold Space and cold Atoms. These latter, impelled by the power of Gravitation, dashed against each other, and so developed Heat. This is the evolution of Heat in Cosmos, whose radiation figured so conspicuously in the formation of the Physical Universe. And Heat, we know, is only a mode of motion. Motion of what? Of Ether. According to the Law of the Conservation of Force, no new motion or force could make its advent in Nature, but at the equivalent expenditure of some other pre-existent motion or force. It may be asked here: Whence did Ether derive its Heat-Motion? From the prior motions of Atoms, of course. If not, the origin of Heat, *i.e.*, the Heat-motion of Ether, would be, according to the canons of Science, utterly impossible; or, must have been a creation by miracle. Is miracle, then, possible in Nature, which is governed by law and not by caprice? Is it not quite *un*natural? The Motion of Heat must have, therefore, been transformed or borrowed from the motion of the Atoms, which was produced by the Force of Attraction or Gravitation. But Atoms could not transmute their Motion to the Ether, without losing a portion of their kinetic, and

* Fragments of Science, Vol. I, p. 25.

thereby potential, energy. So, as the Ether absorbed the Atomic Motion, the latent Force of Gravity of Matter would be gradually converted into actual Force, and dissipated in space. Or, if the Force of Gravity was not translated into the Motion of Ether, neither Heat nor any other Cosmic Force could have been originated. Consequently, no Concrete World, such as now exists, could have been evolved. Cold Atoms alone would continue to pervade in cold Space throughout all Eternity. The right inference from these considerations is that the Potentiality of the Force of Gravitation is transmutable into Heat and Light, and liable in these states to be radiated into the Ether. It may be urged that, if Atoms impart motion to Ether, they must become so much the less energetic and slower in their motion, and consequently cease moving after a comparatively brief period. But no : the motion we cognize in their oscillations is only dynamical; it is a slow, incessant and insensible translation into actuality of motion of the potentiality of motion stored up in Matter in the shape of Gravitation. The constant vibrations of Atoms, by which the Force of Gravitation is being constantly transformed into the thermo-luminous forces, will continue until the entire fund of the energy inherent in Matter has been expended. As the latent force of Matter, (which is after all only the sum of the latent coherent force of the component particles) becomes developed into dynamic force, its constituents, namely Atoms, will be gradually disintegrated, and at length resolved into the essence of the Absolute Statico-Dynamic Force.

48. Here I must guard myself against the misapprehension, that, when I assert that Force will decrease and disappear, I ignore the Law of the Conservation of Energy. Far otherwise. By this statement I only mean that Force will gradually lessen in, and ultimately vanish from the Concrete Universe, but will be received into and stored up in Space, *i e.*, in the Abstract Universe.

49. To resume: When all the Heavenly bodies therefore collide, and are reduced to a mere nebulous mass, after the whole Cosmic Energy has been finally divorced from Matter, the nebulous particles or Atoms will not attract each other, and, so to say, coagulate, but will remain independent and separate bodies in Space; but these particles themselves will, as shown before, ultimately resolve and vanish into Force. Hence Matter must come to an end at some time in the future. It was shown above that Matter must have had its origin in time; and now it is shewn that it must come to an end in time. Therefore, *Matter is not eternal.*

50. This Doctrine of the Eternity of Matter, or Indestructibility of Material, finds no place in the philosophical Systems of many well-known Scientists—Clerk Maxwell, Stewart, Tait, Jevons, Spencer, Crookes and others. "We maintain," say Professors Stewart and Tait, "that the visible universe—that is to say the universe of Atoms—must have had its origin in time..... But if there be any element of decay in the material substance of the visible universe, the assumption of its present infinity will not enable us to predicate its future eternity.*

"As a separate existence itself the visible universe will ultimately disappear, so that we shall have no huge useless inert mass existing in far remote ages to remind the passer-by of a species of Matter which will then have become long since out of date and functionally effete. Why should not the universe bury its dead out of sight?"†

And again: "To our minds it appears no less false to pronounce eternal *that aggregation we call the Atom* than it would be to pronounce eternal that aggregation we call the *Sun.*"‡

Professor Jevons writes: "I demur to the assumption that there is any necessary truth even in such

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* "The Unseen Universe," p. 9.
† *Ibid*, p. 157.
‡ *Ibid*, p. 214.

fundamental laws of nature as the Indestructibility of Matter* &c....."

"The same Power, which created material nature, might, so far as I can see, create additions to it, or annihilate portions which do exist. Such events are in a certain sense inconceivable to us; yet they are no more inconceivable than the existence of the world as it is. The Indestructibility of Matter, &c., are very probable scientific hypotheses, which accord satisfactorily with experiments of scientific men during a few years past, but it would be gross misconception of scientific inference to suppose that they are certain in the sense that a proposition in geometry is certain."†

Herbert Spencer says: "It remains only to point out that, while the genesis of the Solar System, and of countless other systems like it, is thus rendered comprehensible, the ultimate mystery continues as great as ever. *The problem of existence is not solved:* it is simply removed further back. *The Nebular Hypothesis throws no light on the origin of diffused Matter;* and *diffused Matter as much needs accounting for as concrete Matter. The genesis of an Atom is not easier to conceive than the genesis of a Planet.*"‡

Again he says: "An Ultimate Cause, whence proceed alike what we call the Material Universe and what we call Mind."§

In a communication to the Royal Society in the year 1879, Mr. Crookes says: "That which we call Matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called Matter than the air, traversed by a rifle-bullet, has to be called lead. From this point of view, then, Matter is but a mode of motion; at the absolute zero of temperature the inter-molecular

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* The Principles of Science, p. 738.
† *Ibid*, p. 766.
‡ "Essays: Scientific, Political, and Speculative," Vol. I, p. 298.
§ *Ibid*, Vol. III, p. 300.

movement would stop, and ..... Matter, as we know it, would cease to exist."*

Professor Clerk-Maxwell says: "None of the processes of Nature, since the time when Nature began, have produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecules, or the identity of their properties, to the operation of any of the causes which we call natural. The quality of each molecule gives it the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent.†

51. I shall now discuss the problem of Force and Matter. Force may be related to Matter in any of these four ways:—1*stly*, it may be an extraneous power to Matter, acting upon it from without; 2*ndly*, it may be an inherent power in Matter, influencing it from within, but yet distinct from the substance of Matter; 3*rdly*, it may be an innate power in Matter, influencing it from within, and not distinct from the substance of Matter; or, 4*thly*, it may be a function of the substance of Matter.

52. *Firstly.*—Is Force a power extraneous to Matter, impelling it from without? We have first to consider whether such a power is an unextended, *i.e.* abstract, principle, or a physical, *i.e.*, space-occupying entity. Were it an unextended principle, we cannot conceive how a certain influence that does not occupy space can exert any power upon a thing that occupies space. For, that which occupies no space can have no existence; that which has no existence can possess no power; that which possesses no power can display no activity; and that which displays no activity can exercise no influence (upon any *thing*). The hypothesis that Force is an unextended principle, is, therefore, quite inconceivable. Therefore, Force must be a physi-

* Quoted from the "Scientific Basis of Spiritualism," by Epes Sargent, p. 265.

† *Nature*, Vol. VIII, p. 441.

cal existence; and this physical existence does, according to the present hypothesis, influence Matter from without. Now, if there be in Nature one kind of physical existence, *viz.* Force, that can move by itself and influence another body, there can be no absurdity in recognizing that another kind of physical existence, *viz.* Matter, can also move by itself. It must not be forgotten that we first *arbitrarily assumed* that Matter is inert, and cannot move unless when acted upon; and to account for its motion, which is inseparably associated with its existence (for Matter is never seen or known to be without motion, which fact itself is a strong refutation of the Theory of the Inertness of Matter), we again *arbitrarily assumed* some power as existing outside Matter, and causing its motions. But this Force or power is, we are forced to recognize, as much a physical entity as Matter. We have thus come round the circumference of the circle; and in the end find ourselves precisely whence we took our first start—we have simply begged the whole question! To prevent unnecessary circumlocution, it may fairly be asked, what data have we for supposing that Matter is dead and passive, unless it be said that it is an extended body, and must, therefore, be moved by some foreign power? If, on the ground of being extended or physical, the power of motion be denied, or, more correctly, withdrawn from Matter, how can it be argued consistently with logic that Force, which is also, as shewn above, as much substantial in constitution as Matter has motivity in it? It is very clearly deducible from these considerations that motivity need not be sought outside Matter, that is to say, Force is inside, or inherent in Matter. Strangely enough, the hypothesis, which says that Force is an external power to Matter, is thus logically resolved into the hypothesis which says that Force is an innate power of Matter.

53. *Secondly.*—Is Force an inherent power, impelling Matter from within, but distinct from the sub-

stance of Matter? If so then, in other words, Force and Matter are two separate entities. Each of these must be a substantial existence. Science will interpose here and say that Force is not a real existence, but is merely an "*impulse*," "*power*," or "*influence*." It is a noteworthy phenomenon in Western Science that, with all her "brag and bluster" about "Inductive Inquiry," "Experimental Method" and "Logical Precision," she still permits a metaphysic or mythic vagueness to hang about the only real factors of knowledge, to wit Force and Matter. Why is she still synthetic and deductive in her solution of the terrible problem of Force and Matter when in all other cases she is invariably so severely analytic and inductive? Why does she scruple to melt Matter and Force in the hottest crucible of her extraordinary powers of induction and ratiocination, and resolve them into their common ultimate element, and boldly take the consequences? Perhaps she is afraid lest she might, in doing so, be brought face to face with the spiritual source of All Things.

To resume: According to this theory, which says Force is inherent in, but is yet not the substance of Matter, Matter is equal to Substance or Extension, *plus* Force. Matter having substance or extension merely, is "inert" or "dead." Therefore, whatsoever engenders motion in it, is other than its substance or body. And that principle other than its substance is the Inherent Force. Call this principle an "impulse," "force," "influence" or by any other appellation Science may choose to denominate it—only she must not forget that that principle is not a non-existence. If non-existent, it cannot exert any influence; because it cannot do so while it itself does not exist. Therefore, that principle must exist; if it exists, it must occupy space; if it occupies space, it must have dimensions; and if it has dimensions, it must be a substantial existence. Wherefore, Force is a substantial existence, as much as Matter. Force and Matter are, according to the present hypotheses, interlacing each other. Here a series of the gravest questions present themselves to

the inquiring mind. If Force and Matter be space-filling entities, and if Force be inherent in Matter, then these two must have intermixed at some time in the past. When did this intermixture take place? Why? And how? Science says to us that Force and Matter cannot *per se* present any phenomenon of motion, unless in association with each other. Accordingly, during the period prior to their conjunction, Matter *per se* must have been remaining inactive with no power to impel it; and Force *per se* must have also been remaining inactive with no vehicle for its conveyance. But to produce motion, they must have previously united; and to unite, they must have previously moved towards each other. But they could not have moved, being, each of them, unable to do so *per se*. What then induced their subsequent amalgamation? It may be replied here that they never once existed separately, but unitedly from all Eternity. If so, why then distinguish between them, and assert they are two different existences? Unless we see two bodies existing independently of each other, or have valid reasons for inferring that at some previous period they so existed, or unless we can disengage them now by some means mechanical or chemical, or can conceive that they can ever in the future part company, we have no grounds for conceiving them distinct, and none, therefore, for maintaining the dualism of Matter and Force. Clearly things that have existed as a unity from all time, and cannot be separated, have no claim to be considered and classified as more than one existence. "Force and Matter" is, then, but a useless periphrase to denote one and the same thing (namely, Force). Therefore they are not a duality, but only unity and identity. Thus we see the hypothesis, which postulates that Force is innate in, but different from, the substance of Matter, is reduced to the hypothesis which says.

54. *Thirdly.*—Is Force an inherent power of Matter, but not distinct from the substance of Matter? If Force is not distinct from the substance of Matter,

then it is the substance of Matter ; but the same substance of Matter is Matter itself, because, Matter *minus* its substance or extension, is naught, is a non-entity. We see thus that the substance of Matter is Force ; and the same substance* is Matter also. Therefore, Matter is Force.

55. *Fourthly.*—Is Force a function of the substance of Matter ? This is the conception of Cosmos of the Monistic Philosophy. Häckel, Bain, Tyndall, Spencer and a host of other scientific celebrities regard Matter and Force as two faces of one and the same thing. Among others, Professor Häckel says : "According to the Materialistic conception of the Universe, Matter, or Substance, precedes motion or active force. According to the spiritualistic conception of the universe, on the contrary, active Force, or Motion precedes Matter. Both views are dualistic, and we hold them both to be equally false. A contrast to both views is presented in the *monistic* philosophy, which can as little believe in Force without Matter as in Matter without Force. As Goethe says : "Matter can never exist and act without Spirit; neither can Spirit without Matter."†

The above monistic exposition clearly means that Matter and Force are co-eval and co-existent, and the latter is not a distinct entity from the substance of the former, but is its function merely. Now, the very conception of the function of the material substance presupposes the dynamic activity or motion of the substance, or the constituents of the substance of Matter ; for, without any previous Motion, how can any function be performed? And the dynamic activity or motion of the substance of Matter presupposes some potential motive energy in it, for without any potential motivity, how can there be

* Here I beg leave to say that by the substance of Matter is meant its size, shape, &c., *i.e.*, its primary qualities. I make no mention of the secondary qualities of Matter, because they are merely the affections or accidents of the substance of Matter. Therefore, when I speak of its substance, this term includes both the primary and the secondary qualities of Matter.

† The Evolution of Man, Vol. II, p. 456.

produced actual motion? Inversely, there must be some latent motor energy in the substance of Matter for the genesis of motion in and of it, and there must be motion in the substance of Matter for the performance of its function.

Therefore, function is simply the phenomenal effect of the latent cause, namely, Force; but never Force itself. To say, then, that Force is the function of the substance of Matter, is tantamount to saying that the cause is the effect, which is absurd. This potential Energy, which is in Matter, is a physical existence. If not, it cannot, as shewn before, produce any impression whatsoever upon and in the substance of Matter. According to the hypothesis there is nothing in the body of Matter, but its substance. Therefore, the potential Energy of the substance of Matter is the substance of Matter. But the same substance of Matter is itself Matter. Wherefore, Matter is its own potential power of motion; that is, Matter is Force.

56. Now we have solved the problem of Force and Matter in four different ways, which are the only possible ones; but all these different solutions give out but one and the same result, namely, Matter is Force. It would be well not to confound the proposition, Matter is Force, with its converse proposition Force is Matter (merely). Because, Matter is only a form or mode of Force, whereas Force has various forms, such, for instance, as Electricity, Magnetism, Light, Matter, &c., &c.

57. Now that it has been shown that Matter is Force, we have next to consider what Force is. Force is the Intelligent Primordial Principle, which pervades all the Infinity of Space—nay, to speak more correctly and philosophically, which is Space itself.

58. Is Infinite Space, then, something? Yes. Infinite Space is Infinite Something. When we say Space, our idea is a comprehensive one, including all affirmation and excluding all negation. Our idea of

Space is the product of the endless continuity of conceptions, beginning from a centre and circling away from around that centre towards a circumference having infinity for the radius. In other words, our conception of Space is the totality of our comprehension of Space aggregated of a series of finite conceptions, continued *ad-infinitum*. We first conceive a certain volume of Space, and in so far as our comprehension of the extent of Space at one mental grasp is concerned, our idea of that space is one of definite and affirmative existence. Let this conception constitute the first, or, for us, central cell of the Infinity of Space. If we allow our imagination to wander outside this first sphere, and enter the next surrounding space bounding this first, our conception of as much of that space as our mind can measure at once is one of positive definiteness. So, our imagination can continue its survey of the Illimitable Space, bringing definite Space after definite Space into our comprehension, until it encompasses the whole during the course of a whole eternity. As our existence is trammelled by insuperable material conditions, we are forced to plod on during all eternity. The fact that all space could be brought under certain comprehension, though, of course, bit by bit in the course of an eternity, is none the less certain for that. Whatever can be reduced to comprehension is a stern reality. Therefore Infinite Space is a positive Infinite Existence.

59. Again, if Infinite Space is not something, then it is a vacuum, a nothing, a non-existence. If Space is a non-existence, that is, if it does not exist, where then does Force work and Matter move? It may be replied that by saying Space is a vacuum, it is not meant that it is nothing, but that it has nothing; but what is this "it" which *is not* nothing, but which *has* nothing? And what are the conditions of existence and attributes of this "it"? If the "it" has no attributes, &c., then it is a non-existence. If non-existent, how can a non-existence be called "it"? And how can that "it," that is a non-existence,

have nothing (or anything)? Space is, therefore, something.

And, again, if something does not pervade all space then there must be nothing in the whole or a portion of Space. It is contradiction in terms to say that nothing, *i.e.*, a thing that has no existence, is or exists in Space, for when we say there is nothing in space, we say a thing that does *not* exist *does* exist in space. But how can a thing exist and not exist at once? Can the counter-attributes, being and not being, be co-eval and co-existent? The Fundamental Law of Thought, *viz.*, the Law of Contradiction, revolts at the very conception of such a proposition. Therefore, there cannot be nothing any-or-every-where in space. Wherefore, the Infinite Space is neither a nothing nor a vacuum ; but an Infinite Plenum ; and this Infinite Plenum is the Infinite Intelligent Principle.

60. It having been shewn that Infinite Space is an Infinite Intelligent Principle, it may be asked, what *is* this Principle? Is it the phenomena of Cosmos? No. Because, the Cosmic phenomena are merely the products of the dynamic energies of Nature. Is it, then, these dynamic energies? No. Because they are merely the vibratory motions of the medium that pervades space. Here is the most critical point in the spiritual philosophy : The fraternity of Scientific religionists march hand in hand as far as the Cosmic Forces, in quest of the Ultimate Cause of the Universe, but here they break company and divide into two branches—one drifting in the direction of an hypothetical Personal Deity, and the other, in the direction of a Universal Impersonal Principle or Being.

61. The Doctrine of Anthropomorphism is, I must own, to my mind alike untenable and unphilosophical. For, if a Personal God exists, creating and governing the Physical Universe, he must, of necessity, be omnipresent. This Omnipresent Deity having a person or body, be it ethereal or any

other, his body must, of necessity, be ubiquitous too, that is, present in all Space ; in fine it must be an Infinity. We know a body consists of the head, the trunk, and the limbs. Accordingly, the body of God must have also the same members. Now, are the members of His body, each of them, finite or infinite in extension? If each of them be finite, can any number of finite things make an Infinity? No, Never. Again, if each of them be infinite in extension, His head, or trunk, or any of the limbs alone would occupy infinite space. Where will then be room in Space for the other members? Is there any trans-Infinite Space? Nonsense! The Theist's God cannot, therefore, be ubiquitous, whether we regard each of the members of His body as finite or infinite in extension. The Theist will now reply it is not His body, but His mind, whose presence is everywhere in space. But there is then this difficulty to surmount: How can a Mind, whose phenomenal expression is through the medium of the head of a *finite* body, pervade and comprehend infinity?

62. Again, the Anthropomorphic God is, and can be, neither Time, nor Space, nor Force, nor Matter. For He, as a person, has personal attributes, whereas these latter are, each of them, impersonal in their manners of existence and in qualities. Now, if Time, Space, Force, and Matter are not, each of them, God, then they must have either been created by God, or have existed from all time. Creation is an event of time, implying, as it does, the pre-existence of a Creator. Let us suppose they were creations of time. They must, then, have come into being at some epoch or other before which they had had no existence. Was there, then, a time when there was no space (in——where?)? Was there, then, a period (of——what?) when there was no time? Surely, we cannot conceive a period when Time and Space were not. And, as respects the others, namely Force and Matter, it may be asked were they created out of something or nothing? If out of something, then *that something* must have existed from all

eternity, unless indeed the same explanation of its existence be given ; and thus, though we extend the creation out of creation backwards in an infinite series, we still arrive at the *something*, the ultimate root of Force and Matter as existing from all eternity. But if it be said that Force and Matter were created out of *nothing*, how could *something* have been ushered into being out of *nothing* ? Space, Time, Matter and Force must, therefore, have existed throughout the past eternity. Whatsoever exists from eternity are Infinities and Eternals. Therefore, Space and Co are Eternals and Infinities. The Personal God of the Theists is also Eternal and Infinite. There are thus five Co-Eternals and Co-Infinities, to wit, Time, Space, Force, Matter and God ! These Infinities, existing from Eternity, do not, each of them, owe their existences and specific characteristics to the agency or medium of either of the others. Space, Time, Force, and Matter are not, therefore, dependent upon the Personal Deity either for their being, or for their individual functions, or the products of their functions. These three things, namely, Space, Force, and Matter, given, and we have our objective Universe. For what else is our objective Nature than Space and the products of the actions and re-actions of Matter and Force existing and moving in Space? We have, therefore, no reason nor necessity whatever to step outside of Nature or beyond the Realm of Space and Matter and Force in quest of a *super*natural Deity to account for the existence of Nature, and the proceedings of her laws and forces.

63. The Theist will naturally urge that there is design in Cosmos, and that design implies a Designer, and that Designer must possess personality. In reply it may be said you speak of an Artificer in Nature. Pray, what design is there in the existence of rudimentary organs in vegetable and animal organisms that are useless to their owners and are undergoing the processes of elimination ; in a large planet that requires much

light having fewer (and sometimes no) moons than a small one; in a plant growing on a rock but withering before it attains maturity for want of sufficient soil, and in other similar innumerable instances? But even granting that Design is evident in Nature (and no one can deny this despite its apparent lapses and failures in so many cases) still this design can be explained without a Personal God, such as the ordinary Theist conceives. Out of the impersonal "One and Only," the Infinite and the Absolute that we think of as Space, Time, Force and Matter, develop conscious intelligences, finite and conditioned it is true, compelled to work with the forces at their command (and hence the apparent failures in design above referred to), but still able to supply all that skill and design which is apparent in the Universe, as well as the supposed Personal God. Nay, in one sense, they explain the Universe far better than any Omnipotent Personal Deity could. For if we accept the latter we must hold him answerable for all the evil and misery that is in the world, all the sickness, suffering, and sin, as if Omnipotent he could have prevented all this, and indeed if Beneficent, as well as Omnipotent, would and must have prevented it. Whereas if the designers, however elevated and glorious, are merely conditioned intelligences, having to make the best they can of the circumstances which condition them, the origin of evil ceases to be a stumbling block, and while we cannot believe an Omnipotent intelligence who permits all the evil and misery which we see in the world to be really good, and cannot, therefore, though we might fear him, love him as a Father, we can believe in the entire goodness of conditioned intelligences, we can understand that, despite all that is wrong here, they may have done their very best for all, and we can love them as *divine* though not *Omnipotent* fathers or guardians. Therefore, evidences of design in Cosmos cannot *prove* the existence of an Infinite and Omnipotent Anthropomorphic God.

64. Analogy and experience both teach us that

the intelligence, which is in association with, or to express the same in the occult language, is conditioned and affected by a body, be it Material or Ethereal, is a finite though conscious intelligence only; and the knowledge and power of this finite intelligence are relative and limited. The correlatives of these propositions, *viz.*, that intelligence unassociated with, or dissociated from, body or matter, may be Infinite but must be unconscious, and that the knowledge and power possessed by Infinite Intelligence are absolute and unlimited, are true too. We see thus that the ordinary Theist is on the horns of a dilemma. Either he must endow his God with personality, and thereby restrict His knowledge and power to relativity and finity, or he must rid his God of His anthropomorphic attributes, and thereby sublimate Him into absoluteness and infinity. Both are equally detrimental to the Doctrine of the ordinary Theist.

65. Now, Gentlemen, the foregoing arguments indisputably prove that there neither does, nor can, exist any such Being as an Infinite, Omnipotent, Omniscient Personal God, acting upon the Universe from any suppositious ultra-universe region. Even some of the more advanced scientists have fallen back on the alternative doctrine. Thus Professor Häckel says: "They (the ordinary Theists) overlook the fact that this personal Creator is only an idealized organism endowed with human attributes. This low dualistic conception of God corresponds with a low stage of animal development of the human organism.

"The more developed man of the present day is capable of, and justified in, conceiving that infinitely nobler and sublimer idea of God, which alone is compatible with the monistic conception of the universe, and which recognizes God's spirit and power in all phenomena without exception. This monistic idea of God, which belongs to the future, has already been expressed by Giordano Bruno in the following words: "A spirit exists in all things, and no body is so small but contains a part of the divine substance

within itself by which it is animated.....By it we arrive at the sublime idea of the unity of God and Nature."*

The other alternative doctrine, which is really Pantheism (though this term has been variously applied) asserts that the nearest representative of the Theists supposed God is the Infinite Impersonal Excito-Motive Principle of Cosmos. I said before that some Imponderable Essence is imminent in the infinity of Space. This Essence, being the originator and propagator of the diverse undulatory movements or dynamic energies of Nature, is the Source and Seat of all Cosmic Laws, Forces and Phenomena. Waves are produced in this Absolute Substance in virtue of its innate impulsive tendency. Hence Motion is the necessary attribute and condition of its existence. And this Infinite Substance is the Potentiality of all Cosmic motion, that is, is the Latent Force of the Universe. It was remarked above, while discussing the Corpuscular Efflux and Conflux Theories, that this Cosmic Force is an Absolute Intelligence. Therefore, the Infinite Substance is the Intelligent Potentio-Motive Force of the Universe.

66. Is not this Supreme substance or Essence often spoken of as an incognizant, unconscious, unintelligent Principle? Yes; this Essence, this Impersonal God (?) is both cognizant and incognizant; conscious and unconscious; intelligent and unintelligent—cognizant, conscious, and intelligent in the absolute sense; and incognizant, unconscious and unintelligent in the relative sense. Let me explain: Cognizance implies the relation of duality, *that is*, the existence of two things—one to cognize, and the other *to be* cognized. When, therefore, there are less than two things, relative cognizance, such as is experienced by us, cannot exist. To apply this to the case of the Infinite Essence or Being: for this to be cognizant, it is necessary that there should

* "History of Creation," Vol. I, pp. 70-1.

be two things, that is, Itself and something other than Itself. This something other than Itself must exist either within or without it; but there cannot be anything without It; for It is Infinite Space and Infinite Time, and there cannot be anything outside of Infinite Space or before or after Infinite Time. Neither can there be anything other than Itself within It; for It is All in All; and everything within It is Itself. We see thus that there is, and can be, nothing outside of the Infinite being; neither is there, nor can there be, anything inside It, which is not Itself. There is, therefore, no second to "the Universal," "the One and Only," and consequently no relation nor relative cognizance to It. The perfect qualities of the Universal Being must be expressed in the following language: The "One and Only" is not conscious, but is (the) consciousness (of All Things); is not cognizant, but is (the) cognizance (of All Things); is not intelligent, but is (the) Intelligence (of All Things). In these statements the adverb "not," is not to be construed as negativing the significations conveyed by the juxtaposited adjectives, but only as negativing the relativity of existence, of perception, conception and knowledge. When then we say that the First Cause is unconscious, &c., &c., we do not thereby mean that it is devoid of consciousness, &c., &c., but that It is absolutely conscious, and so on. It can only provoke a smile, therefore, when we hear a bigoted worshipper of his own image projected on the sky (for that is what his anthropomorphic deity is) whose head is too narrow and shallow, too full of the concrete and the worldly to grasp the bold and broad, abstract and ideal philosophy of the Universal Religion, assert that this latter is but a species of idolatry, and that our (relatively) Unconscious First Cause, and Supreme Being is but a *stone* God—an imaginary statue shrouded in the recesses of Infinity! Very little of the statue in what *is* the sum of all the forces of the universe, past, present and to be—very little shrouding, in what not only pervades, but *is*, everything that exists!

67. The Infinite Being, which is the Potentio-Kinetic Force of Cosmos, is the Primordial Essence of All Things. Does this Essence fill all the infinity of Space continuously, that is, without any breaks of continuity in its expansion in the shape of interstices, or no? First, let us suppose that it does so: Then the Whole Substance is One Partless Indivisible Unit or Monad. If not, it must be made up of more than one unit, *i.e.*, composed of units or particles, which must have, of course, interspaces between them. There will, then, be breaks of continuity in the extension of the Essence in the form of interstices. But our previous conclusions tend to show that there are no such breaks in it, for it *is* itself infinite space, and does not merely occupy portions of this.

But, let us suppose that the Infinite substance had breaks in its extension. These breaks would be the intervening spaces that divide the substance into parts or particles. These intervenient spaces must be either vacua, that is intervals unoccupied by anything, or they must be occupied with something. If occupied, the occupying substances cannot be grosser, but must be subtler than the Primordial Essence. For, if grosser, it may well be asked how could the particles of a grosser substance fill the interstices between the particles of a finer substance? That is simply impossible. But if it be said that the intervals are occupied by a rarer substance, it cannot improve the position. For, the query that we have propounded in regard to the Primordial Substance can be repeated in regard to the supposed subtler interval-filling substance. Is this substance, which is finer than the Ultimate Essence, a breakless extension, or composed of particles? If a breakless extension, why not at once accept the Ultimate Essence itself as breachless? But if composed of particles, what occupies *their* intervals? So the chain of this question can be drawn out at infinite length, without ever reaching finality.

Therefore, the intervals, if there be such, between the constituents of the Primordial Substance, may at

once be regarded as vacua, saving thereby endless and unnecessary circumlocution. Now, we have the particles of the Primordial Substance remaining separated at some distances from each other by voids or vacua.

They must attract and repel each other, and combine in all possible compositions to produce ponderable Matter. But how could the mechanical forces be exercised by and between them? The Corpuscular Efflux and Conflux Theories cannot apply here. For, according to the former theory, small corpuscles must emanate from the particles of the Primordial substance; but no corpuscles could emanate from those particles, since their bodies could not contain any corpuscles on account of their being the units of the Ultimate Essence. And, according to the latter theory, small corpuscles must flow from all sides upon them; but here we have first to account for the motions of the corpuscles themselves before we go to explain, with their help, the motion of the particles of the Primordial Essence. This same question can also be asked respecting the Efflux Corpuscles. Therefore, these two Theories are of no avail at all here; neither can the undulatory hypothesis be of any service now, because this hypothesis pre-supposes a rarer medium for the particles to float in. But these particles, according to our hypothesis, remain in vacua, in which no undulations are possible. Therefore, the Undulatory Theory also fails here. How then to explain the motions of the units of the Primal Substance? There is only one alternative more; and that is the Inherent-Power Theory. In accordance with this Theory, the particles move in virtue of their inborn force. These particles, being, according to hypothesis, the parts of the Universal Intelligent Force, are also Intelligent Forces.

Hence the particles that are, so to say, floating in vacua (and since all are separated by *vacua*, it comes to this) are so many Intelligences or Minds. These occupying each of them infinitesimal volumes of space, and their spheres of action being circumscribed by and between the juxtaposited particles

are Finite Intelligences or Minds. Are these particles the parts or constituents of the Primordial Substance or Absolute Mind any longer? No; they can no longer be so; for we call only those things the components of a whole that are immediately or mediately connected with one another, and that, in virtue of their common connection, make the whole. But in the case under question we see countless particles, or rather bodies, in space with intervenient vacua. These vacua or voids being empty spaces or non-existences cannot exert any impression upon the particles, nor can they tie or unite them together into a system or whole. Therefore, the space diffused particles are not parts of a whole, but independent existences; and these independent existences are Independent Finite Minds. Independent Finite Minds have independent or different wills, emotions, desires, tastes, and aims. Countless different or Independent Minds will not, and cannot, at all work together to produce and sustain Cosmic Harmony and Stability. If a harmonious and stable Cosmos were committed (Heaven forbid!) to the tender mercies of so many Finite Intelligences for only one second, they would be sure to throw everything into hopeless confusion, and replace Cosmic Harmony by Chaotic Anarchy. But, on the contrary, when we seriously reflect upon the Cosmos, we are irresistibly impressed with the stupendous majesty of the order and harmony that pervades it; and the conviction is forced upon our minds that its inexorable laws, unremitting forces, stable equilibrium, &c., &c., must be the products of a single Changeless, Untiring, Absolute Intelligence, and not of Numberless Capricious Finite Minds. And yet the hypothesis, that the Infinite Primitive Substance is not of breakless continuity, but is constituted of parts or particles, leads us to this most unphilosophical and irrational conclusion. Therefore, we conclude that the Primordial Substance is a continuous Whole—an Infinite, Partless, and Indivisible One.

68. As an Infinite One, it is an Incompressible,

Frictionless, Homogeneous Essence—in brief, it is a perfect Eternal Substance. This Perfect Substance is the Intelligent Potentio-Kinetic Energy of Nature. It has an infinity of attributes, each of which is of consummate perfection in its own way. And, being itself the Cosmic Motor, it agitates its own self; which action, stirring into play all its attributes, produces in its Substance a multiplicity of modes of rhythmical motion. These modes of motion are the various energies that constitute the harmony, and preserve the integrity, of Cosmos. Only a few of these energies of Nature are sensible from the plane of human perception, from the grandest and most durable down to a few of the successively smaller and more easily transmutable forms of motion—from Matter to Electricity. There are countless other forms of motion, that is, forces, which are too subtle for our dull, matter-blinded perceptive powers; but these will, one after another, become cognizable to us as we progress in the evolution of our souls; and it is for this reason that an adept knows more, incomparably more, of the forces of Nature, occult or otherwise, than a Häckel, a Tyndall, or a Huxley.

69. Now to the Theory of the Evolution of Matter from the Infinite Primordial Substance. This Primordial Existence being itself the Potentio-Kinetic Energy of Nature, transforms its potentiality of motion into actuality of motion by its excito-motive capacity. Hence all manner of waves are incessantly generated and propagated by and in the Substance of the Infinite. It must be realized at the outset that these waves of force are subject to conditions altogether unlike those which modify waves generated and moving upon the surface of water, inasmuch as these latter are affected by other waves upon only one plane, namely, the plane of the surface of water; while the former, not flowing upon the surface of the Infinite Substance (for surface implies limit on one or more than one side, but the

Infinite Substance has no limit), but in and through its Substance, are subject to innumerable modifying impacts from all directions, and are turned and twisted here and there, now intensified, now enfeebled, now neutralized, now regenerated, by other vibrations upon all planes and from all sides. Amidst this tumultuous and wild scene of incessant flows, impingements, intersections, upheavals and subsidences of waves, it is quite natural and possible that some waves should be synchroniously impinged upon and augmented in bulk and power by the waves upon several planes on one side of them. And these waves, consequent upon the increased size and strength taken on from the impact of those other waves, bend upon themselves on that side where they are less subject for the time being to undulatory impacts, and begin to revolve and rotate. Hence there will be vortices formed wherever larger waves develop and bend upon themselves. It is these rotations or eddies or vortices of the Infinite Substance which are the beginnings or units of Matter. These units of Matter are the particles of Ether.

We see thus that the ultimate units of Matter are the primary manifestations of the Essence of the Absolute Existence,—in other words of the Infinite Potential Force.

70. The ether-particles, being emanations of the Absolute Intelligent Force, have a remnant of their Parent-Force inherent in them. Hence the mechanical forces of Matter, namely, Attraction and Repulsion. Besides these forces, there are also others, in the shape of the undulations of the Primal Substance, dashing and acting upon these particles. Some of these forces are known to Physical Science as the Chemical Forces, Magnetism, Electricity, Heat, &c., &c. As Motion is incessant in the Absolute Essence, these mechanical and physical forces are incessantly active also. Impelled by their native powers, and propelled by the foreign forces, the units of Matter start upon the grand procession of the Evolution of Cosmos.

71. We see thus that Matter is evolved from, and in, and by this perfect Substance or Force of which it is one mode. Is this genealogy of Matter from, let us say, the Substance of Force (for it comes to that) true and reliable? Does Modern Science countenance this Doctrine of the Evolution of Matter? Yes. You have heard of Professor Helmholtz and Sir William Thomson, two well known leaders of Modern Experimental Science? Pray, what is their Vortex-Ring Theory of Atoms but the above Doctrine of the Descent of Matter from Force? I can also cite Descartes, Hobbes, Malebranche, Leihnitz, and Spinoza as upholding virtually this same Doctrine. Sir William Thomson says: "A fluid fills all space, and what we call matter are portions of this fluid which are animated with vortex motion. This perfect medium, and these vortex rings which move through it, represent the universe. There are innumerable legions of very small particles, or portions, but each of these portions is perfectly limited, distinct from the entire mass and distinct from all others, not only in its substance, but in its mass and its motion—qualities which it will preserve for ever. These portions are Atoms." *

72. The ordinary theist will of course deny this Theory of the Evolution of Matter from the Perfect Substance, or, if partially accepting it, will still hold the genesis of Matter to have been in some way the result of a miracle, or, in other words, of a special creation. And the so-called scientist will dispute the truth of this Doctrine, on the ground that rotations could not be produced by and in a frictionless perfect substance. Need I say that both, in my opinion, err. For what grounds, beyond what they may have read or heard from others, have they for *assuming* that space is filled with *dead* particles, with *blank* interstices; and that these dead particles have to cross these intervals, and collide, and join with each other before they can rotate? I told you

* The Atomic Theory, by M. Wurtz, pp. 328-9. Of course in this last point he is in error.

before that the Infinite Space is One Infinite Monad; and this Monad is the Absolute Intelligent Potentiality of Motion. Take any point in space you please, and you will find it full of Life, and Mind, and Motion. While every point of space is Intelligent Motion, the divine interposition of the theist, and the internal friction of the scientist are unnecessary for the origination of rotatory motions in the Absolute Perfect Essence.

73. Now that the Doctrine of the Descent of Matter has been discussed, the Doctrine of the Non-Eternity of Matter can be more satisfactorily dealt with. From the above considerations we understand that Matter is a form of wave in the same manner that forces are forms of waves. The only distinction between them is that the waves of Matter, which are the largest and most complex of waves, and which cannot, therefore, be easily and quickly affected by their collisions with other waves, have attained the consistency of a distinct permanent type, whereas those of forces, which are too small and simple to organize into, and maintain distinct individualities against incessant attacks of other waves, are easily affected and translated into one another. However, these waves of force which we know as Matter (though not as readily affected by external circumstances as those other waves which we recognize as forces), will, under the constant action of those other less stable waves, gradually, but insensibly, diminish in bulk and power, until after cycles of ages they become as small as any of the ultra-material waves, and consequently, being no longer able to preserve their individual existences, they get lost among them. With this absorption of Matter into Force the Objective Universe will vanish. Thus the grand Cycle of Objectivity will be run; but the waves of forces, amongst which those of Matter were disintegrated and lost, will still continue to dash upon each other, and some of them will, under favorable circumstances, coalesce and swell into complex, stable, and rotating waves. Here, in these waves, we again

have Vortex-Rings or Matter. There will thus be another Cosmos; but this will also vanish after countless ages with the resolution of Matter into Force. Thus another Cycle of Objectivity will be run, and so on, and thus the Cosmic Cycles will continue wheeling round the axle of the Infinite Force or Being from everlasting to everlasting, now blazing in the splendour of manifestation, and now shrouded in the gloom of latency.

74. You will remember that I told you while discussing the Doctrine of the Non-Eternity of Matter, that after the day of the final catastrophe of the world, that is, after all the Stellar Systems have collided with one another, and finally passed away into nebulous dust, new systems would again be evolved out of this chaotic ruin in virtue of the still remaining energy of Matter; and that these processes of decay and revival would continue until at last the whole Material Universe had become re-immersed in the Spiritual Universe. The decays and the revivals are the Inter-Cycles or Epicycles of Cosmos; and the Final Total Absorption of the Visible Universe into the Invisible Universe is the Cycle of Cosmos. Brothers, pray, what are these Inter-Cycles or Epicycles of Cosmos but the Pralayas, and the Cycles of Cosmos but the Kalpas of our Cosmogony?

75. I said above that the Infinite Space is Infinite Being, this being the Infinite Potential Energy of the Universe; and that this Energy does, in virtue of its impulsive tendencies, produce Rhythmic Motion (*i.e.*, Kinetic Energy) which is the Creative Agency and Harmony of Cosmos; and Motion, in one of its modes, is Matter. What are these Eternal Potential Energy and Kinetic Energy and Matter but the Trinity of Brahma, and Iswara, and Maya, or Brahman, Sakti and Prakriti, of our Cosmological Science? Of the Philosophy of Maya I shall say a few words further on in connexion with the Doctrines of *Karma* and *Upadana*.

76. The Occidental Cosmogony tells us that in the beginning Space was filled with nebulous particles. These particles attracted and repelled each other in virtue of their elastic polar forces, evolved light and heat by their impacts and vibrations, and took the form of a fiery mist. This mist began to revolve upon its axis, radiated light and heat, condensed all along the equatorial zone, and threw off ring after ring (suns). These rings also throwing off smaller rings (planets) in their turn [and these again still smaller ones (satellites) in their turn] organized at last into innumerable solar systems. The molten members of these systems radiated heat and light for countless ages in the process of gradual cooling; at last the sublimated exhaled vapours of oxygen and hydrogen, in some sufficiently cooled region of space, condensed into watery molecules, and ultimately rain fell upon some globe. This is the genesis of water in Cosmos. The mutual action and reaction of these showers of rain, and the heat of the planets when rain first made its appearance on any of them, accelerated the radiation of heat and light. When in each a sufficiently moderate temperature was reached there appeared in regular succession minerals, vegetables, and animals, at whose apex is man. After all the vital energies and functional powers of the stellar systems have become exhausted, they, together with all that in them is, will be ultimately resolved into the original nebulæ and diffused again in space. Now, let us place by the side of this Cosmic theory of the Modern West that of the ancient Aryavarta, and then compare and see which of these two is the more scientific and perfect. I quote the following from the most valuable and interesting work: "The Bible in India," by that illustrious Orientalist and Philosopher, M. Louis Jacolliat: "The germ of Matter, once fecundated by Brahma, the phenomena of transformation operate spontaneously and without direct participation of God in accordance with the eternal and immutable law which has created. Matter, in precipitating itself from the centre, from its generating focus, sub-divides and gravitates in

space; all particles are compressed, light is generated, the smallest fragments (globes) dry the vapours, which exhale, produce atmospheric air and water. The fragments become habitable worlds. When the profound night, during which the germ of all things was regenerating itself in the bosom of Brahma, dispersed, an immense light pervaded infinite space, and the celestial Spirit appeared in all the strength and power; at sight of him Chaos was changed into a fruitful womb about to bring forth the worlds, the resplendent stars, the waters, the plants, animals and man.....Then from the Supreme Soul he emitted the life, or *Manus* common to plants, animals and man; then the *Ahancara*, that is, consciousness, the individual mind with all its faculties, to be the special appanage of man alone..... Gradually all the other particles become extinguished in their turn, but in proportion as they become habitable, heat and light diminish, until having wholly disappeared, Matter, deprived of its most active agents of life and reproduction, falls back into chaos, into the night of Brahma.....Matter is subject to the same laws of existence and decomposition as vegetables and animals; after a certain period of life comes the period of dissolution; everything decays, all returns to chaos. The harmony of worlds is at an end—air, earth, water, light comingle and become extinct. It is the Pralaya or destruction of all that exists; but there is a germ which purifies by repose until the day when Brahma again comes to develop it, to give it life, the creative power, and to produce the worlds which commence little by little to form, to grow, and to operate, again to encounter a new decomposition, followed by the same repose, and by the same regeneration. Intrinsic laws of matter which fades by existence grows old and dies, but is restored by God.....When Brahma passed from inaction to action, he came not to create Nature which existed from all time in his essence, and its attributes in his immortal thought; he came to develop it.....Spirit mysterious! Force immense! Power immeasurable!.....didst thou sleep like an

extinguished sun in the bosom of decomposing matter? Was that decomposition in thee, or didst thou ordain it? Wert thou Chaos? Wert thou life, comprehending in thee all the lives that had fled the strife of destroying elements? If thou wast life thou wast also destruction, for destruction comes from action, and action existed not without thee.....Hast thou cast the mouldering worlds into a fiery furnace to purify and reproduce them from decomposition?"*

"The same Upanishad (*Taittiriya*) speaks of the production of ether from that or this Spirit 'Brahma), and from ether air, from air fire, from fire water, from water earth, from earth herbs....."†

Again: "Brahma is he, from whom all these elements are produced, and into which they are resolved. From this Spirit are produced all worlds, all animals, all gods (adepts), all creatures. This God of all, this omniscient, this in-goer, this origin or womb of all is the source and resolution of creatures."‡

And again: "That, from which these elements are produced, by which, being produced, they exist, and into which, at dissolution, they are resolved, is Brahma or God."§

These of course are only the exoteric teachings; the whole truth was never openly proclaimed in ancient days, but even these exoteric teachings will suffice for our present purposes. Now, when we examine and compare the European and Hindu Theories of Cosmic Evolution and Involution, we find that the former are narrow and incomplete; and the latter broad and comprehensive. I shall illustrate this statement by means of a diagram: Let a circle represent the Cycle of Cosmos; let any two of its consecutive quadrants, 1 and 2, represent the Evolution—1, from the Primordial Substance or Brahma up to Atoms, and 2 from the Atoms up to the perfect Adept, or whatever is higher than this; and let the other two, 3 and 4, indicate the Involution—3 from the

* "The Bible in India," pp. 183-93.
† "Hindu Philosophy," by Banerjea, p. 433.
‡ *Ibid*, p. 442.
§ *Ibid*, p 433.

Adept down into the Atom, and 4 from the Atom back again into the Primordial Substance. The European Philosopher, whose Cosmic knowledge ranges from Atoms to Atoms, leaves out of account the quadrants 1 and 4. Hence his knowledge of Nature is only one-sided—a Half Truth. But the Hindu Philosopher, who recognizes that the Material Universe issued forth from the bosom of Parabrahman, and will ultimately become re-absorbed into it, comprehends the whole circumference of the circle. Hence his knowledge is a whole Truth.

77. How sublime, how true, how perfect the Cosmic philosophy that recognizes that the Eternal Potential Force or Being is the Alpha and Omega of Cosmos! This Intelligent origin of all things is Infinite Space, and Infinite Time. The whole Space is, therefore, everlastingly Force, and Life, and Mind. And the visible Universe, born from the uncreated womb of the Infinite Intelligence, is a Living Existence. There is, or can be, therefore, naught in all nature which is inanimate or dead; and the supposed distinction between animate and inanimate nature is unreal, and is due solely to human ignorance, the consequence of the limitation of man's physical and his neglect of his psychical powers.

78. There is force, there is life, there is intelligence here, there and everywhere in nature. If all Matter be alive and conscious, how is it that all things are not equally animate, nay, that some appear inanimate? The reply is all the particles of Matter are individually alive and conscious, but life and consciousness vary infinitely in stage of development, and outside our own class, life and mind are unintelligible to us, hedged in as we are on our plane of conditioned sense-perception.

79. The aggregates of ethereal particles, which are of such specific relative positions and interdistances that their individual lives are unitized and harmonized by the rhythmic motions of the absolute

essence (*i.e.*, the totality of the Cosmic Forces) in which they float, into the concrete and by us cognizable phenomena of life, mind, &c., are those only which we recognize as animate. Such evolutes endure for cycles of ages on account of their stable and harmonious constitutions. The souls of animals and man come under this head. On the other hand, compositions of grosser particles, molecules for instance, whose individual lives are not, on account of their grossness, so sympathized and equilibrated as to be collectively sensible to our cognizance, are what are conventionally called inanimate things. Such bodies are liable to be dissolved when under the influences of the Chemical and Physical Forces. The mineral substances and the physical bodies of animals and man belong to this class.

80. But still while differing thus, in what we may call quality, degree, or character of animation, all matter *is* animate whether or no we can cognize its animation. Let us hear what Häckel, Tyndall, Spencer, and Goëthe say respecting this. Professor Häckel says: "This unity of all Nature, the animating of all Matter, the inseparability of mental power and corporeal substance, Goëthe has asserted in these words: 'Matter can never exist and be active without mind, nor can mind without Matter.....' We thus arrive at the extremely important conviction that *all natural bodies* which are known to us *are equally animated*, that the distinction which has been made between animate and inanimate things does *not* exist."*

Professor Tyndall says: "No man can say that the feelings of the animal are not represented by a drowsier consciousness in the vegetable world.....The animal world is, so to say, a distillation through the vegetable world from inorganic nature. From this point of view all three worlds would constitute a unity, in which I picture life as imminent everywhere."†

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* "The History of Creation." Vol. I, pp. 22-3.
† "Fragments of Science," Vol. II, pp. 246-7.

We see thus that the whole universe and all the things therein are animate and conscious.

81. The Physical Universe is, as I said before, the outcome of the Infinite Being. It does, before its evolution from, and after its involution into, the Infinite Spirit, remain a latency in its Absolute Idea. Now, what is this Absolute Idea? Is it an accident or secretion of the phosphorescent Matter of the brain of the Infinite; or, is it a phenomenal expression of the mind of God? It is neither an accident nor a secretion of the matter of the brain of God, for he has no brain, being impersonal. Neither is it the phenomenal expression of his mind, for he has no mind, being himself Mind (of all things). What else is it then? It is the Excito-Motive Tendency innate in the Substance of the Absolute Intelligence for the harmonious action, reaction and interaction, that is, for the initiation and consummation of the rhythm of motion, and the resultant phenomena of life, mind, &c., of the things that compose the Cosmos. This Tendency of the Universal mind is the Archetypal Principle and the Formative Power of the Objective Universe. If we could dissolve the Material Universe into the original nebulous particles, and diffuse them throughout space, it is certain that they would again attract each other precisely in the same manner that they did during the Chaotic Period; that they would aggregate and divide into precisely the same number of stellar systems as now exist; that each system would have precisely the same number of planets and satellites as now; that each sun, each planet, each satellite would have precisely the same magnitudes, and precisely the same kind and number of minerals, vegetables, &c., that they now have. In brief, another Physical Universe would be evolved exactly similar to the present one, corresponding in every detail, even to the number of the grains of sand, of the leaves of the trees, to the specific complexions, the moral tendencies and intellectual capacities of every individual, &c., &c. Decompose the Material

Universe into nebulous dust as many times you please, the Cosmic evolutions will repeat themselves with absolute fidelity after each decomposition.* The Infinite Intelligence, whose innate activity constitutes the Universal Law of necessity, under the stern regime of which the Cosmos is evolved, is the Absolute Idea. This Absolute Idea, whose sensible expression is the Physical Universe, is therefore, the Potential Prototype of our Universe Professor Tyndall comes near this truth when he says: "Not alone the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and lion, not alone the exquisite and wonderful mechanism of the human body, but that the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud .....All our philosophy, all our poetry, all our science, and all our art—Plato, Shakespeare, Newton, and Raphael—are potential in the fires of the sun.†"

82. The Objective Universe being begotten of the Infinite Being or substance, all natural objects are the offspring of that substance. Therefore the fluids, liquids, minerals, vegetables, animals, and man are all members of one Universal Family, and are Brothers and Sisters. This is the broad basis of the Universal Brotherhood. Ah ! What a comprehensive and sublime truth is this Doctrine of the Fraternity of all Existences ! We ought, therefore, one and all of us, to recognize intellectually and in practice live up to the truth of this Universal Monistic Parentage. Universal Sympathy, Universal Love, Universal Charity, Universal Equality, Universal Reciprocity, Universal Tolerance, and Universal Well-Being are not mere phrases, or Utopian dreams ; they are a simple expression of the Laws of Universe, that all, who would have things go well with them, must needs respect. For be it well understood the Laws of the Universe are irresistible,—

* This seems fanciful ; such details are not embodied in the Great Law.—S. R.

† "Fragments of Science," Vol. II, p. 132.

live in accordance therewith, float with the Cosmic tide, and it will bear you happily to your journey's end ; transgress these Laws, try to run counter to the stream, and shipwreck and death await you. The genius of Shelley, the Great Metaphysical Poet, instinctively seized this fundament truth of the Universal Brotherhood : witness these noble lines !

" Earth, ocean, air, beloved brotherhood !
If our Great Mother has imbued my soul
With aught of natural piety to feel
Your love, and recompense the boon with mine ;
If dewy morn, and odorous noon, and even,
With sunset and its gorgeous ministers,
And solemn midnight's tingling silentness ;
If autumn's hollow sighs in the sere wood
And winter robing with pure snow and crowns
Of starry ice the grey grass and bare boughs ;
If spring's voluptuous pantings when she breathes
Her first sweet kisses, have been dear to me ;
If no bright bird, insect or gentle beast
I consciously have injured but still loved
And cherished these my kindred ;—then forgive
This boast, beloved brethren, and withdraw
No portion of your wonted favor now."

83. Man is not created of any ultramundane materials by an Ultra-Cosmic God, but is evolved out of the cosmic substance by the immutable and intelligent laws and forces which pervade and are part of the Infinite and Absolute. Hence it is that whatever factors constitute the universe, also constitute man. There are matter, motion, formative principle and soul in Cosmos, and these very same factors are also in man. Man is thus the child of Cosmos. The child of Cosmos is a Minor or Little Cosmos, just in the same manner that the child of man is a Minor or Little Man. Minor or Little Cosmos is Microcosmos or Microcosm. And it is because of this kinship between the Macrocosm and Microcosm that there exists, where hearts and lives are pure, so much parento-filial sympathy and reciprocity

between Nature and Man. In the broadest sense of the term, a molecule, or any other natural object, is as much a microcosm itself as man. Because, it is as much a product of Cosmic laws and forces as man, the only difference between them being that it is a rudimentary microcosm, and man a developed one.

84. From the above it is plain that everything in Nature has, like Nature, a *noumenon*, that is, Soul, that persists and continues; and an outer *co-phenomenon*, that is, Body, that changes and dissolves away.* You will remember that I told you when I spoke about animate and inanimate bodies that the soul, being constituted of ethereal particles, which, on account of their excessive minuteness, strong affinities, close proximity, and the resultant coherence and strength, have confederated into a league against all dismembering influences, is endurable for cycles of ages. But the physical body is just the reverse as regards the nature of its constituents and constitution, and is consequently liable to be easily disorganized by chemical or mechanical forces. It is on account of these differences, elementary and constitutional, that the Soul is a continuous, progressive existence, carrying with it its past experiences and its latent capabilities to be developed into more and more perfection as it ascends the scale of progression; and the Body is but a short-lived entity, dissolving into its component elements after its severance from the Soul. I wish it here to be understood that my opinion of the difference between the Body and the Soul is not such as is held by dualists, who say they are essentially and eternally distinct. You know my definitions of Matter, Body and Soul; as thus defined Body must be convertible into Soul, if only we could decompose its constituents into such subtle particles as those of Ether, and re-arrange and compose them after the fashion of the structure of the Soul, and *vice versâ*. To the question, how is it

* Where is Spirit or *Atma?* If soul is spirit, where is the Astral Principle?—S. R.

known that Body is a loose collection of discrete lines, and that there is within it such a separate entity as Soul, which is the collective life of its components, I reply, that the fact is such, is amply and irrefutably demonstrated by the phenomena of Mediumism, Clairvoyance, and above all Occultism. I shall revert to this question when I discuss the Doctrine of the Progression of Souls.

85. The finite soul begins its march of development in the purest and most elementary form. After passing through certain subjective kingdoms, of which nothing can be said here, it comes in contact with the gross matter of the surrounding world by the processes of attraction, absorption, and assimilation in the lower grades of development in the Mineral Kingdom; and by attraction, absorption, nutrition and assimilation in its higher phases of development, as in the Vegetable and Animal Kingdoms. The particles of this gross matter do, owing to the actions and reactions between themselves, and the particles of the soul, interblend with those of the latter, and settle and organize themselves into the physical body of the soul. The soul and body are disturbed in their mutual relations, and unbalanced in their relative equilibrium, when either of them imposes too much strain upon the other, as in the cases of extreme fear, anger, joy, &c., or extreme physical labour; or, when any internal or external causes or accidents, such as severe diseases, or injuries, &c., work upon them so violently that they are forced to repel each other;—and separation is the result. When body is thus divorced from soul the latter does not continue to remain bodiless, but is in obedience to the ever-vigilant law of Affinity, attracted to some reproducing individual pair or couple according to the stage that it has reached with whom it is in sympathy; taken up in the female reproductive system it gathers gross matter from without through the processes of nutrition and absorption, which, as it accumulates, is organized into a new physical body, by the Cosmic formative principle.

In its ascension on the ladder of evolution, the soul is, upon every rung, alternately putting on and throwing off body after body without number. But it is not left unaffected by its almost incessant contacts with gross matter; because each time it is interblended and clothed with a body, a small quantity of the more ethereal matter, which the gross matter of the corporeal body carries with it in its gravitations to, and contacts with the soul, is on account of its comparative rarity retained in permanent cohesion by the soul partly assimilated in, and partly held loosely around it. This attenuated ethereal coating is what is called the psychic body. Once the soul becomes thus affected or "corrupted" by matter, it is no longer that simple, pure entity it once was, but becomes forthwith a materio-spiritual existence; and its further evolution is a co-ordination of physicality and psychicality. This Doctrine of the Psycho-Physical Evolution is recognized by Tyndall, who says: "Besides the physical power dealt with by Mr. Darwin, there is a psychical life presenting similar gradations and asking equally for solution. How are the different grades and orders of mind to be accounted for? What is the principle of growth of that mysterious power which on our planet culminates in reason?*"

86. The phenomenon of dual evolution simultaneously progresses and finally culminates in man. So far progress is inevitable. After reaching this stage, that is, the man-stage of progression, either the psychical development stagnates or retrogrades, according to the modes of life led by worldly-minded or wicked people; or the physical frame, owing to the disuse of bodily functions, and the abstention from material desires, becomes more and more attenuated, till at length the process of elimination is complete; its dissolution or death has been *gradually* and almost insensibly achieved, and the soul, as in

* "Fragments of Science," Vol. II, p. 184.

the case of perfect adepts or yogis, is for the time left unfettered in its upward march.

87. In all these phases of evolution we see that the soul is the only real permanent factor of existence; and the numberless series of bodies, which it has donned and doffed during its past career of development, are but its consecutive and varied moulds for greater and greater perfection. And it is these grades or phases of evolution which constitute the Progression, or, as some call it, the Transmigrations of the Soul. Is the Doctrine of the Progression (more commonly though wrongly called the Transmigration) of Souls true and scientific? Why not? If these three things, namely, (1), the existence in man of some sentient entity other than the body; (2), the necessity of the previous existence of that entity; and (3), the necessity of the future existence of that entity—if these three things are proved, then we have the whole truth of the history of the Progression or Transmigrations of Souls. This is one of the most important and complex questions, and needs to be elaborately and exhaustively discussed. To do so would require a volume; but unfortunately this is merely an address, and, worse, I have to discuss this question in a corner of it. I shall, therefore, deal with this problem at greater length in a future address.

88. To resume: First, that there is in man some sentient principle which is distinct from the body of the man—may be demonstrated (*a*), inferentially; and (*b*), phenomenally.

89. Inferentially this may be established thus: If such an entity does not dwell in man, then his body must be the seat, and not the medium (as it really is) of his sensations, pleasurable as well as painful. Accordingly, when his body is subjected to severe surgical operations that must produce acute pain, the man must invariably feel those painful sensations. But this is not always the case. The mate-

rialist would here plead unconsciouness on the part of the subject induced by nervous derangement for the time being. But I tell him, by way of rejoinder, that if the man were unconscious and did not feel pain on account of nervous derangement, or paralysis, he must also be unconscious of, and insensible to, all sensations alike. Is this not true? Well, if so, why do some subjects smile pleasantly when undergoing the cruelest possible operations? And why, after restoration to a normal state, do they declare that they were in an inexpressibly felicitous state all the while those operations were being performed? Nay, why do they even go the length of abusing their doctors for having restored them to earthly consciousness and thereby put a stop to their enjoyment of that felicity? Do not these facts prove that whatever their *bodies* may have been, *they* were conscious, though conscious possibly on a different plane, throughout the operation. Dr. G. Wyld, M.D., of London, says in his work on "Theosophy and Higher Life:" "Many of those who have inhaled nitrous-oxide which produces asphyxia ..... have expressed their enjoyment of like happiness, even as their teeth were being extracted. I have, during the last forty years, witnessed many mesmeric experiments, and it is well known from the evidence of Dr. Esdade of Calcutta and others that the severest surgical operations have been performed, not only without pain, but while the patient has at the time passed into ecstatic joys."*

This author, himself a physician, instances similar experiences of some other well known medical men in support of his opinions. Why could not the same operations be performed with the same results upon those patients in their normal life? And why did not all of them feel the same happiness? The answer is that in their normal condition their bodies and souls are so interblended with, and attached to, each other that all the experiences of the former are at once cognized and sympathised in by the latter.

* Quoted from the *Theosophist*, Vol. II, pp. 107-8.

But, on the contrary, in certain abnormal conditions the links that unite them are so far disunited that the soul does not feel what happens to its material frame. All patients do not feel this same happiness, for all are not so constituted as to permit that complete enfranchisement of the soul on which this depends.

Indeed, so far from remaining passive or exhibiting signs of enjoyment, some patients, operated on under the influence of anæsthetics, afford evidence of severe suffering; the face is drawn and distorted with pain, the limbs quiver, and even at times writhe; quite clearly the nerves have not been stupefied; faithful servants they are, endeavouring to warn the master of the house of the burglarious entry being effected in his premises, but the soul, the master, is away, or asleep; they have no one to whom to tell their sad tale, and when consciousness restored, the soul returns or awakes, it knows nothing of all that has occurred.

The conclusion to which these and similar experiences point seems to be that the thinking and reasoning principle—the soul if you will*—is not the Physical body, but something distinct and separable from this.

90. Again: Professor Draper, a well-known scientist, remarks: "If the optical apparatus be inert and without value, save under the influence of light; if the auditory apparatus yields no result save under the impressions of sound—since there is between these structures and the elementary structure of the cerebrum a perfect analogy, we are entitled to come to the same conclusion in this instance as in those, and asserting the absolute inertness of the celebral structure in itself, to impute the phenomena it displays to an agent as perfectly external to the body and as independent of it as are light and sound; and that agent is the Soul."†

Did time permit, I could advance many other

* Rather the Astral Man? S.R.

† Human Physiology, Statical and Dynamical, p. 285.

arguments, physical and metaphysical, to prove the existence of the human soul. But I fear this address is already too long, and for the moment the above must suffice.

91. I next proceed to the phenomenal proof of the question. "Alfred Russell Wallace, President of the Anthropological Society of London, known to science as sharing with Darwin the apostleship of the modern doctrines of evolution; Maxmilian Perty, Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious German philosopher; the late Professor Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butlerof, both well-known Physicists and Professors of the University of St. Petersburg; Dr. Frah Hoffman of Wurtzburg University; Camille Flammarion, one of the foremost astronomers of the day; Dr. J. R. Nicholas, Chemist and the Editor of the *Boston Journal of Chemistry;* N. W. Senior, a well known political economist; H. Goldschmidt, the discoverer of fourteen planets; W. Crookes, F.R.S., a well-known chemist, discoverer of the Metal Thallium, and Editor of the London *Quarterly Journal of Science;* C. F. Varley, F.R.S., Electrician; the late Professor De Morgan, eminent as a mathematician (and logician); Professor W. D. Gunning; Professor Denton, an experienced Geologist; Dr. J. R. Buchanan of Kentucky, eminent as an anthropologist and cerebral anatomist; Archbishop Whatley, the skilled logician; and Dr. Elliotson, the studious Physiologist and Editor of the *Zoist;*"* Professors Feckner aud Zöllner, world-famed Physicists of the University of Leipzig; and hundreds of other Scientists and Philosophers of world-wide celebrity, have investigated the phenomena of Spiritualism under the strictest possible test conditions. They have tied the bodies of mediums by ropes or wires, so as to preclude the possibility of their moving; they have placed them

* Quoted from the Psycho-Physiological Sciences and their Assailants, by A. R. Wallace, &c., &c., pp. 204-5.

en rapport with specially-prepared electric apparatus by which the slightest movements might be easily and at once detected. When these investigators, thus armed with scientific precautions against all possible deception, fraud or hallucination, have been watching, they have seen spirit-forms sometimes forming in the neighbourhood of, sometimes oozing out of the bodies of the mediums, and moving about the rooms. Many of them have felt, shaken hands, and conversed with those spirit-forms. While such conversations have been going on with some of the observers, others of their colleagues have vigilantly watched the bodies of the mediums, which, on examination, proved to be more like corpses than living men. Brothers, what are these phenomena but results of the action of the immaterial portions, or souls, or spirits of human beings. It does not *here* for the moment signify what terms we use, nor does it signify much whether we regard the actors as the souls of the mediums or of some member of the circle, or of some deceased people. These spirit manifestations distinctly lead to the conclusion that there exists in man an incorporeal and intelligent entity which is distinct from and separable from his corporeal body.

92. Besides this, some scientists of recognized abilities and unquestionable veracity aver that, when under the influence of anæsthetics, they have found *themselves* (for the thinking entity is the true self in this life as a rule) projected out of, though still stationed near, their physical frames. Amongst others I quote from Dr. Wyld the following: "I myself, some six years ago, on one occasion, while inhaling chloroform, suddenly, to my surprise, found my ego, or soul, or reasoning faculty, clothed, and in the form of my body, standing out two yards outside my body, and contemplating that body as it lay motionless on the bed."* In anticipation of the obstinate sophistry of the

* Quoted from the *Theosophist*, Vol. II, p. 107.

sceptic who would say that the phenomenon of the temporary liberation and projection of the soul from the body is a simple dream, the doctor proceeds to observe: "Trance is a condition entirely beyond mere sleep, and visions of the spirit are entirely distinct from the dreams of imperfect sleep. No one in mere sleep can submit to painful operations, not only without flinching, but with the smile of joy on his face, and no one dreams that he is outside his body, he dreams he is with his body. Moreover, those who awake from dreams at once admit the dreams, but those who return from the revelations of entrancement, assert that these were not dreams."*

Facts of this class also demonstrate the existence of a soul in man; but by far the most important point for us is the fact now known to all theosophists, that the Brothers, or adepts, the real founders and orginators of our Society, can and do exercise at will the power of separating their incorporeal constituents from their corporeal frames—in other words *themselves* from their physical bodies, and of thus in spirit, or, as it is commonly said in their astral forms, passing to the most distant localities with the rapidity of thought. Thus the proposition of the existence of the human soul is demonstrated both inferentially and phenomenally.

93. I next proceed to discuss the question of the necessity of the previous existences of the human soul: Man is a product of evolution. Evolution implies a series of changes; for, unless a thing undergoes a series of changes, it cannot be evolved; and a series of changes implies a succession of causation and sequence. Therefore, every phase of the development of a living being is the inevitable result or effect as well of the conditions of life under which it has lived, as of its individual experiences, during its next antecedent stage of being. It logically follows from this that every creature that exists must have had a prior existence. Accordingly, the man must

* Quoted from the *Theosophist*, Vol. II, p. 180.

have had a previous existence. Now man is essentially a creature that lives, feels, thinks, reasons, &c. These are what make him a man, and if he does not live, feel, think, and reason he is no more man, but only a lump of clay, &c. I said before that there is in man a soul which is not his material frame. Man is thus (to neglect minor sub-divisions) a duality, composed of a body and a soul. I will not here enter upon the seven-fold division of man, for this address is already too long, and the dual conception will do for our present purpose. Now, which of the two great divisions of man's nature does really live, feel, think, reason, &c.—his body or his soul? His body may live and feel, though it is through his soul only that the sensations of his body become known, but it is his soul and not his body that thinks, reasons, &c., as is indubitably established by the facts of spiritualism, clairvoyance, somnambulism, psychometry and occultism. Therefore the soul of man is the true man (and not his physical body, which is merely the soul's casket or shell), and it is this which must have had a prior existence.

94. To the question, why the perceptive powers and reasoning faculties appear to depend, and continue in accordance with the nature of the structure and the state of the brain if the soul is the seat of these, I reply that the brain and nervous organization is the mechanism through which these faculties and powers are made manifest to other flesh-encased intelligences;—if this mechanism is defective so will be the manisfestations; the soul is not dependent on these for its sentiency or the exercise of its intellectual powers as is demonstrated by the phenomena of mediumism, &c., &c.; but no doubt under normal earth-life conditions, *i.e.*, so long as the soul is hemmed in and clogged by the material frame, the external manifestations of its powers, tastes, &c., *are* determined by the nature and states of the brain or nervous system.

95. Happily, it is now admitted by many

distinguished Western philosophers that morphologically, physiologically, morally and intellectually considered, man cannot be the evolute of so short a period as the nine months or so to which his fœtal development extends. He has more experiences and knowledge than he can possibly acquire in a single lifetime. In exposing the inefficiency and insufficiency of the Doctrine of Pure Empiricism to account for all the varied experiences and knowledge possessed by man—Herbert Spencer, Tyndall, Häckel and many others maintain that man cannot acquire all this in a single short lifetime, but must have inherited some portion of it from his ancestors.

96. This Doctrine of Empirico-Transcendentalism admits then that man really has more experiences than his individual ones, and that these unaccounted for experiences must have been gathered before he was born. Now, although with science it seems a foregone conclusion, we may usefuly enquire *who* gathered these experiences—the man's ancestors or he himself prior to his entry upon his present life ? We know that man acquires knowledge by his experiences, and his experiences are the imprints or effects left in his mind (accompanied during earth-life with some change in the brain or nerve-tissue) by external, or internal, or externo-internal influences. It is absolutely indispensable, therefore, that a man should himself be influenced by circumstances, and that a change in brain substance should communicate these to the recording principle or power of the soul before such circumstances can become an experience of his. It must apparently be equally true that he, who is not himself influenced by circumstances, can acquire no experiences ; but it is affirmed, and rightly so, that man has a larger stock of experiences than could have been acquired by him in a single lifetime. How can these unaccounted for experiences be explained ? If it be said that these are inherited from ancestors, we have a palpable contradiction in terms : How could experiences,

acquired by an ancestor, become the experiences of his progeny? How can the incorporeal acquisitions of one individuality, pass thus under normal conditions to a distinct individuality? What subtle sophistry can bridge the chasm that divides one soul from another?

Surely here are breaks of continuity in the evolution of Evolution. For, we have two things here directly opposed to the Law of Evolution:—First, a Cause without an Effect; and, secondly, an Effect without a Cause: It is an instance of a Cause without an Effect when an ancestor, who was in his lifetime influenced by environments, and in consequence of those influences acquired experiences and knowledge, ceases to exist without continuing his existence, as modified and evolved by those influences, and as strengthened and improved by those experiences and knowledge. Where, if this be true, is the boasted integrity of the Science of Evolution, which is after all only a Science of Causes and Effects, and of Antecedents and Consequents? How can *it* assert that an organism (of Soul), which is able to transmute its own experiences to another organism, is not itself able to continue to live bettered by those very experiences and knowledge? Surely this is a Doctrine of Annihilation and not that of Evolution and Amelioration. Again, it is an instance of an Effect without a Cause, when a progeny that did not live during the time of its ancestor's experiences, and that had not, therefore, any individual or personal experiences before its birth, comes into this world with a fund of experiences. The scientist laughs at the theologian who says that God created the universe from nothing, saying, and truly so, in the name of his science, that something cannot come out of nothing. And yet he virtually professes the very same Doctrine of "Something out of Nothing" when he pretends that a child that did not exist or live prior to its present birth, possesses ante-natal experiences and knowledge. Is it not quite unscientific to assert that an organism that has had no experiences of its own can yet possess experiences before the period of its experiences begins? Surely

this is the Dogma of Miraculous Creation, and not the Doctrine of Natural Evolution.

Moreover, according to materialistic and kindred doctrines, experiences and knowledge imply the affections or scars made in the Matter of the brain, or nervous system, by its molecular rotatory or spiral motions induced by transpiring circumstances. Whether or no we remember those past experiences, the imprints or scars left behind by them remain intact registered in the brain or nervous system. According to this, in order that an organism should have any experiences registered in its nervous system, it must first *have* a nervous system. But the organism was only the simplest, most homogeneous and unorganized matter, *i.e.*, a germ in its initial condition, and had no brain, no nervous system. How can this organism, then, have any experiences at its birth? The scientist may reply that the germ has no experiences whatever of its own; but it simply inherits them from its ancestors, according to the Law of Inheritance. Now we know that under certain abnormal circumstances, one mature mind may so completely overshadow and interpenetrate another developed mind as to transfer to it all its experiences; but is the proposition that ancestors habitually transfer their personal experiences to a simple, homogeneous germ conceivable? Is a process of inheritance of this kind thinkable and possible? Let us have before us an experienced organism and an inexperienced and undeveloped germ: Will any scientist explain to us *intelligibly* by what means, and through what channels, the experiences of the one are transferred to the other? Let us not be terrified and puzzled by the grandiose but empty terminology of scientific sophistry, but hold fast to analysis and reasoning. Spencer, Tyndall, Häckel, Huxley, Darwin, Wallace and many other eminent evolutionists and staunch Apostles of the Doctrine of Heredity, all freely acknowledge that it is quite inconceivable and incomprehensible. Among others, I quote Herbert Spencer: "The capacity possessed by an unorganized germ of unfolding into a complex

adult, which repeats ancestral traits in the minutest details, and that even when it has been placed in conditions unlike those of its ancestors, is a capacity impossible for us to understand. That a microscopic portion of seemingly-structureless Matter should embody an influence of such kind that the resulting man will, in fifty years after, become gouty or insane, is a truth which would be incredible were it not daily illustrated. The manner in which hereditary likeness is conveyed is a mystery passing comprehension."*

The first quotation made in this address from Häckel's "History of Creation" tells us that this philosopher shares Spencer's opinion on this point. My statement that the others too, Darwin, Huxley, &c., &c., admit the incomprehensibility of this Doctrine of Hereditary Transmission, can be readily verified by referring to their works on Evolution and Inheritance. Now, if the Principle of Inheritance is inconceivable and incomprehensible, and if it is, therefore, inexplicable and impossible, why still obstinately cling to the scientific superstition and myth of heredity? And why not reject it as unserviceable, and adopt, in its room, some other principle that can satisfactorily explain the phenomena of the so-called inheritance?

97. Here you will enquire by what other doctrine than that of Heredity the facts of apparent hereditary transmission can be explained. My reply is this: We know that there is an universal law, named the Law of Affinity, by which like attracts like. This law is a comprehensive one; and applies alike to physics and metaphysics; alike to physiology and psychology; and alike to physical dynamics and psychical dynamics. In obedience to this law, a soul of one kind, that is, of one kind of psychic constitution, specific experiences and aptitudes attracts, as its descendant, another (disembodied) soul (or astral body) of the same kind, that is, of the

* "Essays: Scientific, Political and Speculative," Vol. III, pp. 400-1.

same kind of psychic constitution, specific experiences and aptitudes as its own. The arrangement and organization of gross particles into the physical body depend partly upon the type of the astral body or psychic constitution of the attracted soul, and partly upon the operation of the Law of Reciprocation, in accordance with which the soul not only acts upon, but is itself acted upon by, the germ and the nutritious substance in the womb.

And by germ is to be understood not only the cell itself, but the whole organism of which the cell is part. Thus the mind of the mother and the forms generated or perceived by it in the Astral Essence re-act powerfully in the developing entity where the physical frame is concerned, and in a lesser degree on the now dormant soul, which is later to be gradually wakened as that frame progresses to maturity.

Hence the resemblances both in physical and moral traits between the progeny and its immediate or mediate progenitors.

98. It has been shewn above that man cannot inherit any qualities, physical or metaphysical, from his ancestors, but yet may be of the same physical and moral type as these, merely in virtue of the like nature of his pre-natal soul, and the operation on the mother nature of the influences, or so to say reflections, in the Ether or Astral Essence by which she is surrounded, and which will commonly be those of the male progenitor or her or his relations.

Further, it is an indisputable fact—and scientists themselves recognize it—that man has pre-natal experiences and knowledge in him. The legitimate inference from these premises is, that man, or, more correctly, his soul, must have lived pre-natal lives, and must have acquired those experiences during those lives. In other words, man must have had previous births. It is clear that the "ancestral experiences" of the Docrine of Heredity cannot be anything but the "personal experiences" (of the soul in its previous births) of the Doctrine of Metempsychosis or Progression of Souls.

99. You will ask me why does not, then, man remember the incidents, &c., of his past birth? It is no more difficult to answer this question than to answer the query, why does not man remember when, where, how, and why his ancestral experiences were obtained, if it be true that, as the Doctrine of Heredity teaches, these experiences are registered in his nervous system, and if it be also true that he enjoys the benefits of those experiences. Will any evolutionist deny that a man has *inherited* pre-natal experiences, because he cannot remember the pre-natal incidents out of which those experiences arose? Certainly not; neither will the believer in the Doctrine of the repeated Re-incarnation of Souls admit the argument that a man had no previous births simply because he cannot remember the events of those births. Colonel Olcott, our respected President, remarks in his learned Madras lecture on the "Common Foundation of All Religions:" "We have forgotten nineteen-twentieths of the incidents of our present life. Memory plays us the most prankish tricks. Every one of us can recollect some one trifling incident out of a whole day's, month's, year's incidents of our earliest years, and one that was in no way important, nor apparently more calculated than the others to impress itself indelibly upon the memory. How is this? And if this utter forgetfulness of the majority of our life incidents is no proof that we did not exist consciously at those times, then our oblivion of the entire experiences in previous births is no argument against the fact of such previous births. The only question with us is whether in science and logic it is necessary for us to postulate for ourselves a series of births, somewhere, at various times. And this I think must be answered in the affirmative."

But this is perhaps a little beside the question, for the fact is that it is in this case not so much a matter of forgetfulness as of transmutation; it is no longer the blossom, but the fruit. When the old ego, the soul of the previous birth, is preparing for its new career, it is, as it were, remelted up along with all the

thoughts, words, deeds and experiences of that latest past life and recast a new ego (yet with unchanged individuality), compounded of all these antecedents. The old experiences are not then remembered or forgotten; they have ceased to *be* remembrances, and have become part of the soul itself. The facts out of which they arose have dropped away, dead petals of a dead past, but the fruit remains.

100. The soul is not, however, I believe, always entirely oblivious of *all* the events, &c., &c., of its past existences. This fact is conceded even by some scientists, though, of course, under the guise of "ancestral experiences." Among others, one writer says: "Modern Science suggests another possible source of these distinct spectra of memory. May it not happen that, by the Law of Hereditary Transmission, which is now being applied to mental as well as bodily phenomena, ancestral experiences will now and then reflect themselves in our mental life, and so give rise to apparently personal recollection? No one can say that this is not so. At the age when new emotions rapidly develop themselves, when our hearts are full of wild romantic aspirations, do there not seem to blend with the eager passion of the time deep resonances of a vast and mysterious past, and may not this feeling be a sort of reminiscence of pre-natal, that is, ancestral experience? This idea is certainly a fascinating one, worthy to be a new scientific support for the beautiful thought of Plato and of Wordsworth. If, for example, it were found that a child that was descended from a line of sea-faring ancestors, and that had never itself seen or heard of the "dark-gleaming sea," manifested a feeling of recognition when first beholding it, we might be pretty sure that such a thing as recollection of pre-natal events does take place."*

101. There remains the question of the future of man, but this becomes a simpler matter now that

* "Illusions: A Psychological Study," pp. 280-1.

his previous existence has been demonstrated to be a natural necessity. Why has the man entered on this present life? Because this was the unavoidable outcome of the experiences, &c., &c., of his previous birth. He underwent certain influences, acquired certain experiences, and thought, spoke, and did certain things. Those influences, experiences, thoughts, words, and deeds were so many material causes; and out of the combined action of these causes (according to the Law of Compensation) there necessarily *had* to be, and *was* evolved an effect. And what was that effect? It was the present birth. Man does, in his present life, live under certain conditions of life; is affected and modified by those conditions; acquires in his struggle for life new experiences and knowledge; thinks, speaks and acts. All this engenders an entire series of material causes. Shall these causes disappear resultless? Can so many causes be, as it were, annihilated without developing the necessary correspondential effects? Never. They must have their effects. What must these effects be? Clearly such as can only be resumed in a future existence. Hence re-birth in the future is also a natural necessity.

It has, therefore, been scientifically demonstrated that the past, present, and future births of man are a natural necessity; being simply a breachless continuity of evolution, an unbroken chain of causes and effects.

102. This Doctrine of Palingenesis teaches us that man must continue to be born and re-born so long as his mind is devoted to worldly affairs, that is, as long as it is affected by desires, feelings, thoughts, &c., having for their object the things of this transitory life. In our Philosophy, these desires, feelings, &c., and the deeds to which they give rise, are summed up under the title of Karma, and the resultant re-births and the experiences (too full alas! of sorrows, disappointments, &c., &c.) attendant upon those re-births, are styled Karmanubhavam. Why must a man enter upon a future existence as a consequence

of his Karma? Why, because, Karma is the sum of a series of material causes, *i.e.*, the actions of an internal material entity, called the Soul. Is Soul, then, a material existence? Yes; for, it is a coalition or embodiment of the particles of Ether, which, I told you, are the units of Matter. The actions of a material entity can be, and are produced by the motions of a portion, or the whole, of the constituents of that entity. The motions of constituents presupposes the disturbance of the constitutional equilibrium; and this disturbance again presupposes a disturber. The disturber in this case is the Will or Desire for existence or attachment to the objects or pleasures of earthly life. Under the influences of the Will the psychic particles move; and as these move, they do, according to the Law of Psychic Dynamics, attract Cosmic Matter from the surrounding space. The Cosmic Matter thus attracted gets assimilated in the Psychic or Soul; and the Psychic becomes denser and heavier in constitution as that Matter accumulates in and around it. When it is disembodied, *i.e.*, when it is rid of the gross carnal body by the Force of the Psycho-Physical Repulsion, popularly called death, it does, except in rare cases, gravitate, though not until it has received the reward of all its good deeds in a subjective world towards the sympathetic Souls of some couple, whose offspring it becomes. Thus it enters upon another birth. If it again lives a worldly life in this birth, it will again be reborn for the same reasons.

103. Thus the Awful Wheel of Re-births and Re-deaths will revolve for it so long as its lives continue to be characterized by attachment to material and worldly objects, the good results of its karma, being experienced in that subjective world or state in which it exists between death and rebirth, and the evil in its rebirth and the conditions attaching to that new life. I need not tell you that all earthly lives are inevitably attended with much of care, sorrow, and suffering. "No scene of Human Life, but teems with Human Woe"! To escape all this, our

only resource is to put a stop to the recurrence of births. But re-births or re-incarnations are the unavoidable results of Psychic Attraction, and Psycho-Physical Evolution; this Attraction and this Evolution are the unavoidable results of psycho-physical existence; this existence is the unavoidable result of the attraction, accumulation, and assimilation of Cosmic Matter; this attraction, &c., &c., are the unavoidable results of the dynamic energies of the soul; and these dynamic energies are the unavoidable exercises or activities of The Will or Desire for Life. Thus we see that the Will of man is the cause of his re-births and re-deaths. Is not, then, the birth of man the product of mere circumstances? Is it really his Will that determines his birth? Insentient beings as well as sentient beings, from the lowest order up to man, are merely the creatures of circumstances; but when they evolve into mature, rational, responsible men they need no longer remain simple toys or puppets of the surrounding influences and elements, for they become, to some extent, able to influence and modify circumstances and command and control the elements, by their intellectual powers, (which are other and more intensified forms of the Will), exercised and utilized in the occult or mechanical way. This truth is amply exemplified by the various arts and manners of life of the civilized man, and the occult phenomena displayed by adepts.

104. With the cessation of the Will, re-incarnation will also cease. But how to stop the Will? Will is the concomitant of the Desire for Existence; and this Desire is the concomitant of Ignorance or *Avidya* of the real origin, and nature and destiny of being. The following quotation may be read with interest: "What is evil that afflicts mankind?... Ignorance. Its essential concomitants were the conditions of sentient existence. The essential concomitant of this is personal consciousness, the essential concomitants of this are a name and a form. The essential concomitant of the sense of contact is sensation, the essential concomitant of which is

desire, which invariably makes man cling to existence. The essential concomitant of existence is birth, the essential concomitants of which are old age, death, sorrow, lamentation, pain, melancholy, despair."*

105. Though the world teems with evil and misery, though its weary ways, fanned only by sighs, watered only with tears, lead alike over the burning sands of suffering, and the fetid swamps of sin, yet by far the majority of humanity, so far from growing disgusted with mundane life, cling to it with an irrepressible desire to live on. They are wallowing in the mire of carnality, avarice, and what not; are born again and again in consequence of their earth-tending Karmas; and are fated to taste and retaste the bitter fruits of life. On the other hand there are also some few, who, regarding this world as a prison, and all worldly enjoyments, titles, honours and riches as mere vanities (tinsel-decked toys, seen against a mirage), hunger and thirst after spiritual emancipation and felicity. They are no longer deceived and satisfied by the shadow, but crave and seek for the substance. The sordid material life of the world does not suit or please them; and they quit it sooner or later, when their duties in it have been rightly discharged, and betake themselves to solitary recesses in the bosom of nature, there to meditate, secure perfect control over their minds, spiritualize their natures, and attain Deliverance from Matter, *i.e.*, from the Relativity and Finity of Existence. In these retreats, they see and hear nothing that can contribute to engender, strengthen or continue in them the desire for worldly existence, and here too it is possible for them, which it is *not* so long as they live in the ordinary life of the world, to pursue unmolested the great work (the *magnum opus* of the Alchemists) of spiritual sublimation.

106. These recluses have been often stigmatized

* Quoted from the "Vicissitudes of Aryan Civilization in India." By Professor M. M. Kunte, p. 430.

as lazy and selfish by unthinking, worldly-minded so-called utilitarians. Many of these self-complacent denouncers are those who talk so grandiosely about the "Struggle for Existence—" a struggle into which *they* doubtless throw themselves, heart and soul, careless who else is crushed in this fratricidal contest, and only anxious to secure for *themselves* the largest possible *share of everything*. Unlike these people, unlike indeed the mass of mankind, whose only care is to clutch the physical necessaries and comforts, the luxuries and glories of this transitory life, the recluse strives only for deliverance from all the evil influences of this material Life. In a word, the *Struggle* of the worldly-minded is for *Physical Existence;* that of the hermit, for *Spiritual Existence.*

107. Hence the latter differs from the former in his modes of living, feeling, thinking, acting, and aspiring. Being thus differently conditioned and inclined, their respective developments also tend in different directions. There is a Universal Principle of Nature, well known even to the worldly, *viz.*, the Principle of Selection, which as it were watches all kinds of existences and organisms, and selects, develops, and improves such of them as come under the requisite and favourable conditions after the fashions or styles to which they incline. Therefore the development of the matter-bound man is Physical or Material; and that of the spiritual-minded, Spiritual. The divergence or differentiation of some selected constitutional type of man, such as that of the Psychist, and its evolution first into the type of Adept-like Man, then into that of Man-like Adept, and then into that of Adept, are purely and simply facts of Natural Selection and Evolution, just in the same manner that the differentiation of some favoured type of the Ape from that of the ordinary Ape-type, and its successive developments into those of Man-like Ape, Ape-like Man and Man, are facts of Natural Selection and Evolution. The Adept or Mahatma, who was once a man, now forms a *New Species* distinct from Man, just in the same

way that man, who was once an Ape, now forms a *New Species* distinct from the Ape.

108. It is an invariable law of Nature that a being progresses or retrogrades in its type according to its conditions of life, habits of thought, manners of action, &c. If men were to live with Apes, abandoning the company of man, they would have no occasion nor necessity for the exercise, preservation, or development of their moral, intellectual or spiritual capacities; and so these latter would, in the course of time, become, owing to disuse, more and more rudimentary, to be finally eliminated. And by their endeavours to live comfortably in the company of the Apes, new and different organs and capacities, such as would suit best the platform of Ape-life, would develop in them. With the retrogression and elimination of a few of the physical and most of the mental, moral, and spiritual faculties of man, and the evolution of a few of the physical capacities of the Ape, the man becomes the Ape. What is true of Man and Ape is likewise true of the Adept and Man: for, Ape, Man, and Adept (and all other natural objects) are, each of them, creatures of the laws and forces of Nature; and, accordingly, live under the stern impartial and eternal Reign of Law. We have read in Mr. Sinnet's "Occult World," page 136, that one of the Mahatmas themselves, Koot Humi Lal Singh, admits that this is the fact, namely that the Adepts or Mahatmas are not above Nature, are not preternatural beings but merely spiritually developed men.

109. Now, gentlemen, consider well these facts, and say, if it is laziness or selfishness on our parts, we who are the lineal descendants of Apes, that has induced us to forsake our ancient homes and families (of Apes) and cease to recognize their (Apes') kinship, to hold correspondence with them, or seek their friendship? Or, is it that we have developed into a new and distinct species; and that our modes of living, &c., &c., can no longer accord with theirs?

Can we again live with and move in the company of Apes, and yet help relapsing into Apes, after the expiration of sufficient time? No; never. How can then the Brothers or Mahatmas mingle closely for any lengthened period with the masses of mankind, and yet avoid retrograding into men like ourselves? Why, then, do some worldly-minded people so uncharitably shower upon their holy heads such unmerited epithets as lazy, selfish, and so forth, and dub them enemies rather then the friends (as they truly are) of mankind?

110. To return: The spiritually inclined fly this world of evil and sin, take refuge in solitude and practice *Yoga* or Psychism. Now, what is this? Psychism (*Yoga*) is the Science and the Art of the Evolution and Culture of the Soul and its Final Involution or Absorption into the Absolute Being. I will not now attempt a detailed account of this science and its technology but will simply present a general outline of it. It is divided into two *divisions* (but not two *kinds*):—(*a*) *Kriya or Hata Yoga*, the suppression of the Physical tendencies; and (*b*) *Jnana* or *Raja Yoga*, the development of the spiritual tendencies. The former is the Preliminary or *so-called* Psychism; and the latter the Real or Proper Psychism. The aim of the first is the development of the Powers of Abstraction (from the outside world) of Quietism, and of Introspection of the Mind—in short, of *Samadhi*. The neophyte in Occultism is required to train himself in dark and silent spots with his mind concentrated upon a single object. It is, indeed, a very difficult, nay, in some cases, utterly impracticable, task to make the roving and fickle mind steady and fixed or concentrated upon a thing. The possibility or otherwise of the concentration of the mind depends upon the inactivity or otherwise of the mind; and the inactivity or otherwise of the mind depends to a great extent much upon the inactivity or otherwise of the respiratory organs. If respiration is active, the mind as a rule is active too; and if respiration is inactive,

the mind is inactive also. Hence the Method of the Regulation and Suppression of Respiration forms the first chapter or section in the Science and the Art of the *Hata Yoga*. This method is called technically *Pranayama*. The successful practice of *Pranayama* develops in a man despotic control over his mind, and enables him to secure mental concentration at pleasure, but this may doubtless be also acquired in other and less physical methods. Darkness, silence, and the concentration of the mind, or contemplation, are the conditions required for the evolution of the powers of Abstraction and Introspection, and for the inducement of Tranquilization or Quietism of the Mind. When the mind or will is thus tamed down into concentration, abstraction, &c., &c., it does not disturb the relative equilibrium of the psychic constituents; and thereby ceases to attract gross matter from the surrounding space, and to hold in cohesion the gross particles already in contact with it in the shape of the molecules of the corporeal body. These latter molecules are consequently drawn or pulled away and dispersed by the attractive forces exercised by the molecules or atoms floating in space. So the whole corporeal body will become disintegrated or eliminated in the course of time. The soul will not now be psycho-physical entity, but a purely ethereal or psychic one. Constant meditation accelerates its evolution in occult powers; and on reaching a certain stage of development, it becomes strong and powerful enough to perform wonders. The period of the Gross Body marks the period of the Kriya Yoga; and the period of the comparatively Etherealized Body marks the period of the Jnana Yoga. The transition period between these two is one of sore trial to the Yogi, because he may now become dazed by his newly-acquired psychic powers or *Siddhis*, and not being yet an adept proof against the weakness of the mind he may be tempted into displaying his occult powers. Gradually egotism and desire for notoriety will steal and grow strong upon him; and—alas! he is ruined! As he performs occult pheno-

mena, his psychic energies are agitated, and, are, according to the Laws of the Correlation and Transformation of Forces, converted into useless kinetic energies, and are wasted and radiated away. This psychic agitation attracts gross matter, and his constitution becomes grosser and grosser, till at last all his occult powers are exhausted, and he becomes a mere common man. Many an Adept-like Man, and many a Man-like Adept have met this deplorable fate! The Psychist (Yogi) must, therefore, step cautiously upon the slippery ground of this transition stage. Only some cool-headed, resolute and wary Yogis, *i.e.* Adept-like Men and Man-like Adepts, succeed in travelling safely through this preciptous and dangerous pass running between materiality and sprituality; and in reaching the safe ground of Mahatmaship or Adeptship.

111. Not only does the adept escape many rebirths, but he has, to a great extent, secured his safety (while reducing its length) throughout the rest of that weary journey, which every man and every adept, yea even a Buddha, must travel after quitting this world before he is ultimately *resolved* into the Subtance of the Eternal Spirit and Life: Then the Finite Existence is absorbed into the Infinite Existence; the Personal Soul merges into the Universal Impersonal Soul, Relative Knowledge is sublimated into Absolute Knowledge; the Relative Happiness into the Absolute Happiness, or *Brahmunandham.*

My dear Brothers, this is Beatitude—Final Emancipation——*Nirvana*——*Moksha.*

112. The state of *Moksha* is thus described by a great Rishi of Ancient Aryavarta: "Here lust and anger, arising from delusion, and infesting the world, are utterly destroyed. Here that ignorance and worldly lust, which are ever productive of mischief, are burnt up from their corrupt roots by the great fire of knowledge. Here the intractable cords of time, with lands and houses, as

hard knots, and consisting of the selfish discriminations, *myself and mine*, are cut down by the weapons of true knowledge. Here is dried up, by the sun of true knowledge, the violent stream of desire, which takes its rise in evil, and is fed with the waters of sight, together with avidity and all evil thoughts. The forest of troubles, slander and detraction, together with delusion, jealousy and envy, is here burnt up by the fire of moderation. The three-fold bonds of the world are all loosened on attaining emancipation by the weapon of Knowledge. Here I have by the boat of resolution (*Uirya*), passed over the *Sansara* (the world), infested with the aquatic monster of lust, and agitated by the waves of the waters of desire, excited by an evil eye. Here I have an experience of immortality .....wherein is cessation of old age, death, sorrow, and trouble."*

113. Gentlemen, before concluding this address let me answer these several questions that may naturally be proposed :—

(1.) Why is it necessary that Man *should strive* to attain *Mukti*, if it be true that the whole Material Universe, and all the things (including Man of course) therein shall be resolved and absorbed into the Eternal Principle or Parabrahmam on the day of Kalpa ? (2). "You say," one might ask me, "that the Soul and the Body are material in constitution ; and that the Soul loses its personality and individuality into the Impersonal Parabrahmam at the time of its Final Emancipation : Is Soul, then, material and mortal ? If so, what is the difference between the psychological doctrines of Theosophy and Materialism† ?" And (3). What is Maya ? Is it eternal ?

114. Answer to question No. 1. Man should *strive* to attain *Mukti*. If he does not do so, he will, before the time of the Kalpa, be born and re-born

* The Hindu Philosophy, by K. M. Banerjea, p. 198.

† There appears to exist some little confusion in certain passages of this essay, between soul and spirit or *Atma*.—S.R.

again and again innumerable times, in inevitable consequence of his Karmas; and ceaselessly continue to experience all the miseries, which are the indissulable concomitants of finite sentient existence, during those births. It is simply to escape, as soon as possible, the unremitting rotations of the crushing wheel of births and deaths that Man should, and if wise does, endeavour heart and soul to obtain exemption from reincarnation, and attain Moksha, *before the Kalpa arrives aud relieves him.*

115. Answer to question No. 2. It is true that according both to Theosophy and Materialism the individual soul is subject to exhaustion. But there is this most significant difference between their respective teachings: Materialism says that the Body and the Soul are not separate entities, but are one and the same entity; and that with the extinction of the Body, the Soul is immediately extinguished also. And so there is an end of Man when he dies. But, on the contrary, Theosophy says that the Soul is a distinct entity from the Body, and survives the death and decomposition of the latter, on account of its constituents being still held strongly together by the Cohesive Force of its Deserts (*Karma.*) The Soul puts on body after body, and continues to live as a separate individuality after their removals by death as long as its Deserts (*Karma*) so require. But it ceases to be reincarnated, and it becomes absorbed into the Eternal Force, when its Deserts (*Karmas*) no longer constrain it to labour and suffer. Unquestionably the isolated Individual Soul is, not according to our doctrine, everlasting *per se*, yet it *no more perishes*; it *is no more annihilated*, (as Materialism would have it) than the Ganges perishes or is annihilated when it falls into the ocean; it is *merely resolved* into, or comingled with, the Infinite Spirit, and lives, while retaining the sum of its individual experiences, (the remembrance of all of which it recovers) as an integral part of the Immortal Impersonal Unindividual Soul, of the Whole Universe, for ever and ever.

116. Answer to question No. 3. *Maya* is the Relativity of Knowledge: the Relativity of Knowledge is occasioned by the Duality of Existence, namely, the Infinite Existence and the Finite Existence. The Infinite is an Existence of Eternity; and the Finite is an Existence of Time. Therefore, the Finite Existence is derived from, and is conditioned by, (*i.e.*, is an Emanation, or Aggregate of the Emanations of) the Infinite Existence. So, *Maya*, or the Relativity of Knowledge, will continue to be as long as there is a Conditioned or Finite Existence. And when this conditioned or Finite Existence is absorbed into the Unconditioned or Infinite Existence, the Duality of Existence will cease to be; and with it *Maya* will also cease to be. Therefore, *Maya* is not eternal.

117. This, then, my dear Brothers, is a feeble and imperfect outline of some of the more salient features of the Metaphysics of Theosophy as I understand them. Now this Theosophy, towards which all Science and Philosophy are in this 19th century after Christ slowly but surely drifting, was known, taught and utilized in long past ages in this our Venerable and beloved Aryavarta. The Great Rishis of antiquity Sri Veda Vyasa, Jaiminy, Patangali, Narada, Sankaracharea, Gautama and many others, the eternal monuments of whose marvellous genius and wisdom are preserved in the pages of our sacred Vedas and Shastras, preached this same philosophy, these same doctrines. Our forefathers did, thousands of years before the Christian Era, construct systems of Philosophy, Science, Religion, Ethics and Law which are admitted to-day, in this last quarter of the nineteenth century, by some most competent European authorities to be equal, if not superior, to those of any other nation, ancient or modern.

118. No man possessing even an average acquaintance with the Comparative History, Comparative Philology, and Comparative Philosophy of Nations, will question the fact that Chaldea, Persia,

Egypt, Greece, Rome, and (through this last) the rest of Europe drew, in old days, their inspiration from our once glorious country. In those golden days of yore (soon, ah surely soon, to return once more), it was here that first welled the divine fountains of philosophy, science, poetry and art; here that the other nations of the world first quaffed the true elixir of life; here where the wisest of every clime flocked to do homage to our beloved mother country—learnt at her holy feet, and loved and revered her. Even to this day after thousands on thousands of years her voluminous and comprehensive literature is simply inexhaustible, and did, and still does, command the admiration and astonishment of the world alike by its magnitude and its magnificence.

119. Even the Western world itself admits something of India's old supremacy. What does Jacolliat say: "India is the world's cradle; thence it is that the common mother in sending forth her children even to the utmost West, has in unfading testimony of our origin bequeathed us the legacy of her language, her laws, her ethics, her literature and her religion."*

Again: "And then did India appear to me in all the living power of her originality. I traced her progress in the expansion of her enlightenment over the world. I saw her giving her laws, her customs, her ethics, and her religion to Egypt, to Persia, to Greece, and to Rome. I saw Djeminy and Veda Vyasa precede Socrates and Plato—and Christna, the son of the Virgin Devanagny, precede the son of the Virgin of Bethlehem."†

Again: "The life of several generations would scarce suffice merely to read (not to say to understand and appreciate) the works (in Sanscrit) that Ancient India has left us on history, ethics, poetry, philosophy, religion, different sciences and medicine."‡

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* "The Bible in India," p. 11.
† *Ibid*, p. 18.
‡ *Ibid*, p. 21-2.

And: "Those Brahmins, who spoke a language the most beautiful and the most perfect,—who so penetrated, analyzed, investigated in every form the problem of life as to leave nothing for innovation, either to antiquity or modern times in the domain of literary, moral and philosophic sciences.....these men who, after having studied all, obscured all, reversed all, and reconstructed all, had come in final solution of the problem, to refer all to God, with a faith the most vital, and thereon to build up a theocratic society, which has had no equal, and which after more than five thousand years, still resists all innovation,—all progress—proud of its institutions of its beliefs, and of its mobility....."*

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120. It is useless to pile up quotations, or I might cite authority after authority in proof of the ancient grandeur of India, but the facts are now too well known, and ignorance alone can dispute her proud position, as Mother not only of nations, but of all those Truths, all those Sciences and Arts that embellish life, alleviate its sufferings, and guide the Soul to "where beyond these voices there is Peace!"

The Ancient Aryavarta is now unveiled: Come! dear Brothers, and gaze upon the dazzling splendour of our beloved Mother! Which Aryan of India

* "The Bible in India," p. 63.
† *Ibid*, pp. 184-6.

can contemplate her ancient glory and renown without feeling proud of his ancestry; reverencing the memory of his forefathers; and striving, thenceforth, to prove, in thought, word, and deed, true and loyal to the country, the religion, the philosophy, and the morality of his great ancestors?

121. Alas! there are things that may still lacerate our hearts brimming over, though these now be with joy, patriotism, filial love and gratitude, at the sight of our beloved native land, in all her unveiled glories.

How, ah! how can we avoid feeling keenly and bitterly, the denationalization, demoralization, and growing contempt for all things spiritual of our Modern Youth? With but a smattering of English, with a keen scent and fancy for everything foreign, and with no more or better knowledge of the Spencers, Tyndalls, Bains, Häckels, and the like whose disciples they profess to be than their mere names; or, with at most a parrot-like acquisition of a few phrases and definitions culled from their works, imperfectly understood, and as imperfectly remembered, the young Aryan of to-day exults in adopting foreign costume, manners, vices, &c., and seems proud of proving himself a renegade, and of professing himself a skeptic or an atheist! Alas! English Education in India has now degenerated into a synonym for boots, hats, trowsers, beefsteaks and brandy-bottles, agnosticism and vice, atheism and intolerence! And these miserable creatures are its truly characteristic fruits!

122. Is this to continue? Let us hope for better things. Let us league together and devote ourselves to a life-long crusade against the growing demoralization and materialism of the age.

If you ask what we, a mere handful, a single drop in the human ocean of this vast realm, we unknown and feeble, can possibly achieve, I reply that no man is so weak or so humble as to be unable to aid both directly and indirectly the cause of truth and progress, and that even if I stood alone—I, a nothing, and a no one—I should yet by no means despair of

accomplishing *some* good. But I do *not* stand alone,—nay I am surrounded by a crowd of you, my Brothers bound by the sacred obligations of our brotherhood to battle side by side, for the right, and further *we* (handful as you phrase it) we even do not stand alone, but supported by, and linked together with the great and growing power of the Theosophical Society, the latest and best gift to mankind of that illustrious brotherhood of Adepts already so often referred to. For great as is the debt that we owe to our dear friends Madame Blavatsky and Colonel Olcott, the self-denying and devoted Apostles of this holy cause, we must never forget that it is our own illustrious countrymen, the Mahatmas, mostly sprung from this sacred Mother-land, who are the real originators of Theosophy, which designed and guided by them, must, year by year, develop till not only all India but all mankind have been made participators in the Truth.

Truth! ah brothers how purely bright amidst the gloom of doubt and superstition which hangs like a pall over the hearts of men, shines out this divine message! *Magna est veritas, et prevalebit* is no idle dream. Men may come and men may go, but TRUTH lives on for ever. This day have I set before you good and evil—truth and falsehood—and now it is for you to settle with your own souls. Will you battle nobly for the truth, and if needs be, foremost fighting fall, or meanly, fearful of the world's sneers, and scorn, skulk still in the shadow of falsehood; will you lower and degrade yourselves by clinging to evil, wallowing like unclean animals in the mire of earthly lusts and desires; or, will you not, rather purifying yourselves from these and all the sordid cares of fleshly life, struggle up manfully towards the ever brighter growing light, never looking back, and never wearying until the good fight fought out, you pass at length pure and perfect, into the ETERNAL REST—NIRVANA, MOKSHA?

AMEN!,
NAMESTA.

THEOSOPHICAL MISCELLANIES.

No. 2.

UNPUBLISHED WRITINGS

OF

ELIPHAS LEVI.

THE PARADOXES OF THE HIGHEST SCIENCE,

Translated from the French M.S.S. by a

STUDENT OF OCCULTISM.

Calcutta:
PRINTED AND PUBLISHED
BY THE CALCUTTA CENTRAL PRESS COMPANY, LIMITED,
5, COUNCIL HOUSE STREET.

1883.

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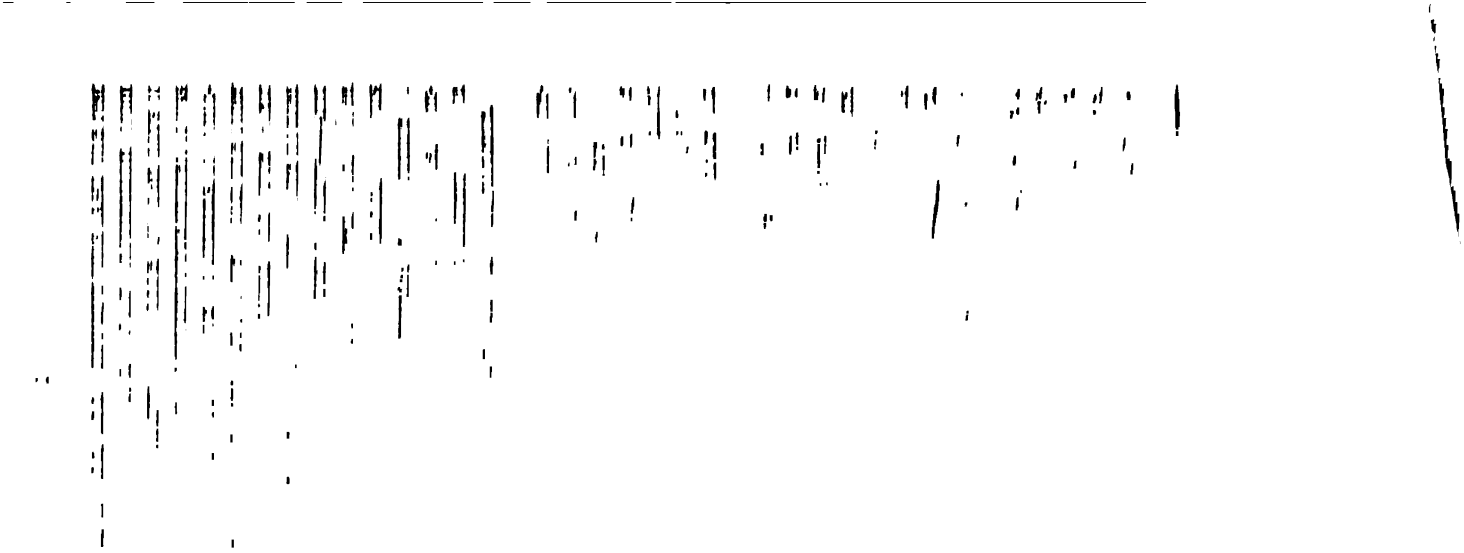

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But none the less had he much real occult learning, and this, though in a purposely bewildering, inconsecutive, and incoherent form, he put, piecemeal, on record in his various works.

Truly, though wrapped by his eloquence in cloth of gold, not an inviting heap! Yet, despite the mass of shells and sand and ancient fishy odours, the pearls are there for those who truly seek. A hint in one work, a bantering falsehood in one passage, will explain veiled truths in others; to those who strive hard to grasp them his real meanings will become clear; and though the labour be considerable, and the results, even when obtained, imperfect and requiring to be supplemented elsewhere, the trouble will not have been wasted; and those who have advanced thus far, will assuredly find unexpected help in completing their task.

THE TRANSLATOR.

THE PARADOXES

OF

THE HIGHEST SCIENCE.

IN WHICH THE MOST ADVANCED TRUTHS OF OCCULTISM ARE, FOR THE FIRST TIME, REVEALED (IN ORDER TO RECONCILE THE FUTURE DEVELOPMENTS OF SCIENCE AND PHILOSOPHY WITH THE ETERNAL RELIGION,)

BY ELIPHAS LEVI.

Translated from the French M. S. S.

BY

A STUDENT OF OCCULTISM.

THE PARADOXES OF THE HIGHEST SCIENCE.

Paradox I.—Religion is Magic sanctioned by Authority.

Magic is the divinity of man conquered by science in union with faith; the true Magi are Men-Gods, in virtue of their intimate union with the divine principle. They are without fear and without desires; they are dominated by no falsehood; they share no error; they love without illusion and suffer without impatience, for they leave all to happen as it may, and repose in the quietude of the eternal thought. They lean upon religion, but religion does not weigh on them; religion is the Sphynx which *obeys*, but never devours *them*. *They* know what religion is, and they feel that it is necessary and eternal.

For debased souls religion is a yoke imposed, through self-interest, by the poltrooneries of fear and the follies of hope. For exalted souls religion is a force, springing from an intensified reliance in the love of humanity.

Religion is the collective poesy of great souls. Her fictions are more true than Truth itself; vaster than Infinity; more lasting than Eternity; in other words they are essentially paradoxical.

They are the dream of the Infinite in the Unknown, of the Possible in the Impossible, of the Definite in the Indefinable, of Progress in the Immutable, of Absolute Being in the Non-existent.

They are the ultimate rationale of the Absurdity, which affirms itself, to deny doubt; they are the science of foolishness, the embrace of Folly and Knowledge. They are the cries of the eagle mounting above the clouds, the roar of the lion of the Apocalypse, that takes to itself wings and flies away; the bellowing of the bull beneath the sacrificial knife, and the never ending moan of mankind before the portals of the tomb.

For man, God is, and can only be, the ideal of man. In himself, he is the unknown, but in his revelation, at once divine and human, he is paradoxical man, the substantial without substance, the personal without definition, the immutable which transforms itself but has no form, the omnipotent ever struggling with the weakness of man, the serenity which thunders, the mercy which damns, the infinite goodness which tortures, the eternity which perishes; an infinite contradiction; the abyss of the human heart, serving as a world for an insatiable and terrifying idol; the cruelty of Nero, the policy of Tiberius drinking the blood of Jesus Christ,* a pope emperor, or an emperor antipope, the king of kings, the pontiff of pontiffs, the executioner of executioners, the physician of physicians, the liberator of the free, the inflexible master of slaves.

God is everywhere the ideal of those who ignorantly adore him; ferocious amongst savages, instinct with human passions amidst the Greeks, an oriental despot for the Jews, jealous and merciless for the Ultramontanes as a celibate priest. One and all create a personage whom they endow in an infinite degree with their own characteristics and their own defects.†

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* The Western Ideal of Good.—E. O.

† In a Review of Wilson's "Chapters on Evolution" in KNOWLEDGE for February 23rd, 1883, the following passage occurs showing how Western science is slowly drifting into the position occupied for thousands of years by the Occultists :—

"Quite early the tendency of the Theory (of Evolution) was seen to be towards the widest possible generality. It was recognised that man could not possibly be excluded from the Law of Evolution. Those who had believed in his nobler origin from the dust of the earth were pained. They objected to a doctrine according to which man, instead of having been made originally a little lower than the angels, had risen from only a little higher than the beasts of the fields—*instead of being made in the likeness of God, must be regarded rather as having imagined God after his own likeness.* It is true the new doctrine presented man as having risen—and likely therefore to rise still higher—while the old presented him as having fallen grievously, having, from being next door to an angel, and quite in the likeness of God (though, for a slight temptation, or none, held out by an objectionable reptile, he so offended as to

Every man adores the God, whom he has made for himself in his own image, or has allowed authorities, who have more or less an interest in his ignorance and weakness, to impose upon him. To adore in fear and trembling is almost to *hate*, though the fear disguises the hate; to adore fearlessly, is to *love*.

True piety, which is the foundation of religion, is the exaltation of love, for love raised to a high pitch admits no longer the barriers of the possible; the impossible is its dream, and miracle, for it, reality. What would avail a religion that did not give us the infinite? What is Protestantism with its sacrament devoid of reality?* Sad as an extinguished taper or a dismantled church! How can the bread consecrated by the word represent Jesus Christ if it be not Jesus himself? What folly if the Christ be not divinity! A fine piece of worship, truly, to chew a mouthful of bread—alas! for him who cannot feel the *necessity* for miracle here. One can love a human being to the death, to the forgetfulness of self, to madness, but can one immortalize him and make him divine, in faith in the making him divine, and immortalizing one self along with him? Can one incorporate him in one self? Eat him altogether and feel that he lives more than ever, that he lives in us and outside of us, that he absorbs us in him, as we absorb him in us, in bringing us into communion with his vast being, and his eternal love? Alas! we feel that he is neither eternal nor vast! Why is he not God? Why, because God alone is God! and this is how the God comes to us, veiled under the appearance of bread! We see him, we touch him, we taste him, we eat him, and his eternity trembles within our mortal flesh. The blood which palpitates in our heart is his. Our bosom swells, it is he who breathes. Ah! these Protestants with their

merit death—not, before, a part of the plan), become a wretched creature, "deceitful above all things, and desperately wicked." So that, on the whole, the new teaching was a more cheerful one apart from religious hopes and fears,—which do not belong to our inquiry here."—*Trans.*

* *i.e.* in which the bread and wine are not supposed to be *really* transmuted into Christ's flesh and blood, as is held by the Romish Church.—*Trans.*

mouthful of bread and sip of wine, truly a fine Sacrament they have there!

Faith, the poet enamoured of the ideal, smiles at a ridiculous reality, but the fanatical believer grows exasperated. Reason says we should pity the Protestants. "No!" says infuriated Faith, "we must punish them! The God which I feel grow wrathful in me condemns them to hell; why should I grudge them to the burning pile?" Hold miserable assassin! Dost thou then believe that God made himself man, that man might make himself a tiger? Thou believest thyself to have conceived with the infinite love, and behold thou art in labour with hate. Thou has thought to devour Heaven and behold thou vomitest Hell! Thou hast eaten the flesh of Christ not as a Christian but as a cannibal. Sacrilegious communicant hold thy peace and cleanse thy mouth, for thy lips are dripping with blood.

Doubtless religion must not be held responsible for the crimes, which the policy of barbarous ages has committed in her name. Many heretics were at the same time the agents of conspiracies and seditions. The massacre of St. Bartholomew was a cruel *ruse de guerre*, the perfidy of which is perhaps explained by the necessity for rendering abortive a plot not less perfidious.

Thus, at any rate, did the Queen Mother and Charles the IXth endeavour to justify their action. This at least is certain that, at that period, both parties were capable of any outrage. But what could ever justify the Inquisition? "God made himself man," it may be replied, and these grand words were understood by Pius V. in a terrible, and by St. Vincent de Paul in an adorable, sense. Did not God, according to the Bible, repent himself of having made man? Cruel exaggeration of human iniquity! It is assumed to have been so gigantic as to make God waver in his purpose! Man divinifies himself even in his crimes and dreams of opposition to the Eternal. The irreconcileable revolt of the damned and thenceforth the cruelly powerless hate of a God, unable any more to pardon.

Well, even this is sublime in its horror, and the Catholic dogma is admirable even to its most dreadful depths for those souls which realize its poetry without becoming victims of its seductions and its infatuations.

God appears to repent himself of having made man, because man from time to time repents himself of having made a God. Divine fictions succeed each other like the ages. Jupiter dethrones Saturn and the Jesus Christ of Popes reigns in the place of Jehovah of the Jews. The Jesus of St. Dominic is still none the less the son of the cruel God of Moses, but the ferocious beasts of Daniel and the apocalypse must inevitably disappear to make room for the dove and the lamb. God will truly have made himself man, when he shall have caused men to become as good as a God ought to be.* The genius of man in developing itself in the course of ages, unrols the genealogy of the Gods. It is in the genius of man that an eternal ancient of days begets a son that must succeed to his father; and in which proceeds from father and son, the spirit of knowledge and intelligence which shall explain the mysteries of both. The trinity, does not this issue from the very bowels of humanity? Does not man feel it to be eternal in three persons, the father, the mother and the child? In the human trinity, is not the son as ancient as the father? For the father also is a son! Is not the woman, the immaculate conception of nature and love? and this her conception is it not stainless? For the sin of love ends where maternity begins. There is a virginity in the sanctity of the mother, and since God has made himself man, that is to say, since God neither really lives for us, nor personifies himself, nor thinks, nor loves, nor speaks, save only in humanity, the ideal woman, the typical woman, *the collective woman, is truly the mother of*

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* That is to say when the Seventh Round men appear on the scene, then only shall there be a God; for the sons of man.—E. O.

For the sons of men yes; that is to say cognizable and comprehensible by limited and conditioned intellects; but this is a different thing from the assertion that there is *no* God, though this latter is, no doubt, the view taken by E. O.—*Trans.*

*God.** There is redemption, that is to say, solidarity amongst men; the good suffer for the bad and the just pay the debts of the sinners.† Thus, all is true in the dogmas of religion when once we have the key to the enigma. *Catholicism is the Sphynx of modern times. Place yourself under its talons, without guessing its riddle, and it devours you; guess its riddle without conquering it, or only half guess it, and you are doomed like Œdipus to misfortune and self-imposed blindness.* An intelligent Catholic ought not to leave the church, he ought to remain in it‡; wise amidst the ignorant, free amidst slaves, to enlighten the former and liberate the latter, for I once more repeat that there is no true religion outside the pale of Catholicity.§

The rationale of a religion is to be *ir*rational! Its nature is to be *super*natural. God is supersubstantial. Space and the universal substance are the Infinite, God is within it for he is the knowledge, and the power of the infinite.‖

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* Woman taken collectively is of course Mother of God-Humanity, but has Eliphas no other God? No, but he has an enemy—Rome. E. L. was an atheist and a poet. He was also a diplomatist; he seeks to win over and not to frighten away his public.—E. O.

It is very questionable whether E. L. *was* an atheist; indeed it seems to me certain that he was *not*. His position was *not*, that there was *no* God, (an assertion involving an assumption of omniscience,) but simply that to the narrow and dim cognizance of man and even to that of far higher but still conditioned intelligences, God only manifests himself in Nature and Humanity. To say that the Infinite and Absolute is entirely outside the highest plane to which any limited and conditioned intellect can attain, and that hence we must content ourselves with dealing with the laws and manifestations of the conditioned Universe, which are more or less within our grasp or that of our perfected predecessors, is one thing; to assert that there *is no* power and intelligence outside the sphere of our possible cognizance, the source of these laws and manifestations, *no* God in fact, another, and one to which, to my mind, neither Eliphas Levi, nor any other occultist of his school, would commit himself.—*Trans.*

† But this is *not* the case in reality, though to a superficial observer it may often seem so. On the contrary, each and all inevitably pay to the last farthing their own debts (incurred in the current or previous lives) and these only, and pay them either in this or in future lives.—*Trans.*

‡ And that is why E. L. left it—for the sake of a Paradox.—E. O.

§ A play upon words—Catholicity means with him *Universality*. —E. O.

‖ Our doctrine: Space and Universal *Svabhavat*—Matter: Force is within. Manifesting under this Trinitarian form, a God, for the ignorant and the blind.—E. O.

The infinite is the inevitable absurdity which imposes itself on science. God is the paradoxical explanation of the absurdity which imposes itself on faith.

Science and faith can and ought mutually to counterbalance each other and produce equilibrium; they can never amalgamate.

The eternal father is Jewish; the good God is Christian; the divinity of Jesus Christ, the pope, and the devil are Catholic; but charity, which is Catholic and in a way pre-eminent, will suppress the devil and convert the idolators of the pope.

Original sin is Jewish, pardon is Christian, the sacraments, Catholic.

Fanaticism is of Jewish birth, good sense is Christian, simplicity and intelligence are Catholic, but pretentious folly is Protestant.

Don Juan, Voltaire, the first Napoleon, Venillot, Polichinello, Pierrot and Harlequin are Catholics, but Mons. Prud'homme is Protestant, and what is worse a Freemason.

Philosophy is Atheistic or Christian, poetry is Catholic, and egotistic and mercantile jejuneness are Protestant.

This is why France is Voltairean, but still Catholic, whereas the English, the Prussians and M. * * * are Protestants.

"Yes, gentlemen of the Ecclesiastical Hierarchy," said the Catholic Galileo, "the Earth is fixed, if you desire it; it is the Sun which revolves. I will say more if you demand it, I will say that the earth is flat and the Heavens made of crystal. Would to God that your skulls were of the same material so as to allow a little light to penetrate to your respected brains. You are authority, and science is bound to bow; she can afford to bow when she meets you, for it is she who remains, you who pass away. Your successors will e'en be forced in their turn to bow to and live in peace with her."

Rabelais, not less learned and not less a good Catholic than Galileo, wrote the following in the prologue of his fourth book of Gargantua:—

"If in my life, my writings, my speech, nay even in my thoughts, I detected the faintest glimmer of

heresy, with my own hands should the dry wood be collected and the fire kindled to burn myself on the pile."

Do you see here Rabelais, the inquisitor, burning himself, Rabelais, accused of heresy ?

This reminds one of *God, causing God to die in order to appease God.* It is inexplicable, as a mystery should be, but it is only the more essentially Catholic.

Nothing so excites the imagination as mystery, and the excited imagination electrifies and mutiplies tenfold the will. The wise are called to govern the world, but it is the mad men who overturn and metamorphose it. This is why madness is considered by Eastern nations as something divine. Indeed to vulgar eyes the man of genius is a mad man. In truth, he has, perhaps, some grains of madness in him, for he almost always disregards common sense to obey the sublime sense. Moses dreams of a Promised Land and drags away into the desert a horde of herdsmen and slaves, who murmur, rebel, kill each other and die of hunger and fatigue during forty years. He will never reach Palestine, he will die, lost in the mountain, but his thought will have swept the heavens, and he will bequeath to the world a God, unique, and an universal code; from the shade of Moses, unburied, will issue the immeasurable glory of Jehovah.

He created a people and commenced a book; a people, bravely mean in its tenacity, at once superb and servile; a book, full of shadows and lights, of a grandeur and absurdity alike superhuman; this book and this people will withstand all force, all science, all political combinations, and all the criticisms of the nations and the revolving ages. From this book civilization will derive its worship, from this people kings will borrow their treasures, and who now will dare to judge the man of the Red Sea and Mount Horeb? What rationalistic philosopher can think that he was wise? But who, capable of appreciating great things, could dare to call him foolish?

Shall we speak now of Jesus Christ? But here we should bow before him whom half the world adores. What great hierophant, what ancient oracle could ever have foreseen this God? What astrologer, or what

Diviner could have conceived the idea of saying to the Emperor Tiberius: "At this moment a Jew of Galilee, proscribed by his own people, denied by his friends, and condemned by one of your Prefects, is dying in agony. After his death he will dethrone the Cæsars, and those who will claim to continue his inconceivable dynasty will reign in Rome in your place. All the Gods of the Empire and of the entire world will fall before his image; the instrument of his punishment will become the symbol of Salvation." What madness is Christianity if it be not superhuman! What an awful faith, that in Jesus Christ, if he be not God!* Can you conceive a mental disease, contagious enough to infect with delirium through a long series of centuries almost the whole of humanity? What a deluge of blood has that abolisher of bloody sacrifices caused to flow! What implacable hatreds, what vengeance, what wars, what tortures, what massacres, has not this promulgator of pardon excited? But Jesus was more than a man; he was an idea, nay more than an idea, a principle; I am a principle that speaks, said he, speaking of himself.

God has made himself man; thus is proclaimed upon earth the worship of humanity. *Emmanuel God is in us, would say as they embraced each other the Brothers of the Rosy Cross, initiated in the mystery of the Man-God.*† For truly the Son of Man is at the same time the only and multiple Son of God.‡ You are one with me, said the master to his disciples, as my Father and I are one; he who hears you hears me, and he who sees me, sees my father. Triumph and miracle! God is no longer unknown to men, because man knows man. He is no longer invisible when we see our neighbour. He is the benefactor who assists *us*, He is the poor man whom *we* assist, He

* "Now the Virgin returns, the golden age returns,
"Now a new offspring is sent down from high Heaven,
"O Chaste Lucina, favour the boy now being born,
"The serpent will die." *Virgil's 4th Eclogue.*
Virgil died Septr. 22nd, 19 B. C. Was he a Prophet?—E. O.

† "Man is God and Son of God, and there is no other God but man." (The secret pledge of the Rosicrucians).—E. O.

‡ "Humanity—Son of Eternity."—E. O.

is the sick who suffers, the physician who heals. He is the sufferer who weeps and the friend who consoles. And woman,—how Christianity elevates her! What an assumption is hers; the woman is the mother of God since God has made himself man! A virgin—we can love her with all our aspirations to infinity; a mother—but it is no longer sufficient to love her, we must adore her as we adore Grace and Providence. The law of pardon on her lips, she is peace and mercy, she is nature and life, she is obedience—free, and Liberty—self-submitting. She is *all* that we should love! Recite in her honour the Litanies of the virgin-mother; I salute you, gate of heaven, temple of ivory, sanctuary of gold, mysterious rose, sacred vase of devotion, honourable vase, admirable vase, pyxis of love, cup of holy desires,* star of the morning, arch of the alliance.....

Oh! what cries of love do all those *martyrs, self-condemned to eternal widowhood*, raise, *without comprehending them*, to thee! Oh cruel, despairing sigh of all these Tantalus,' thirsting for a draught that ever eludes them, and provoked to longings by fruits ever denied to their lips. Sublime dreamers! they renounce woman to gain heaven, as if heaven was something without woman, and as if woman was not the queen of heaven! "Oh trespass of Adam, happy trespass," sings the church in her liturgy, "happy trespass which has deserved to have God himself as its redeemer! Oh sin of Adam, sin truly inevitable!" Thus escape in the sacred chaunts the innermost secrets of the Sanctuary, but those who repeat these mysterious words fail to catch their true sense and their hearts, burning perhaps beneath the ashes, accuse themselves of a desire, as though it were a shame, and of a regret, as though it were an infidelity!

Religion then is the exaltation of the man and the assumption of the woman. Comprehension of

* Compare these expressions taken from the litanies of the R. C. Church with like sexual flatteries addressed to Durga's idol (the *Yoni*) by Hindu devotees and the litanies of the Vallabacharyas to the God of Love.—E. O.

religion is the emancipation of the spirit, and the bible of the hierophants *is the bible of liberty.* To believe without knowing is weakness; *to believe, because one knows, is power.*

Paradox II.—Liberty is obedience to the Law.

Where there is the spirit of God, there is Liberty, say the Holy Scriptures.

You have the truth and the truth will make you free, said Jesus Christ. We should escape from the bondage of the letter to the liberty of the spirit, said the great Apostle.* Also he says, you have been bought for a great price, do not any more make yourselves slaves of men. We are the children and not the slaves of God. We are the brothers and not the slaves of Jesus Christ.

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* The Deity is semi-male (? Hermaphrodite.—*Trans.*) in the Hebrew philosophy. The body of man is the vehicle of the three pairs of spouses, *viz.*, the 2nd and 3rd, the 4th and 5th, and the 6th and 7th principles.

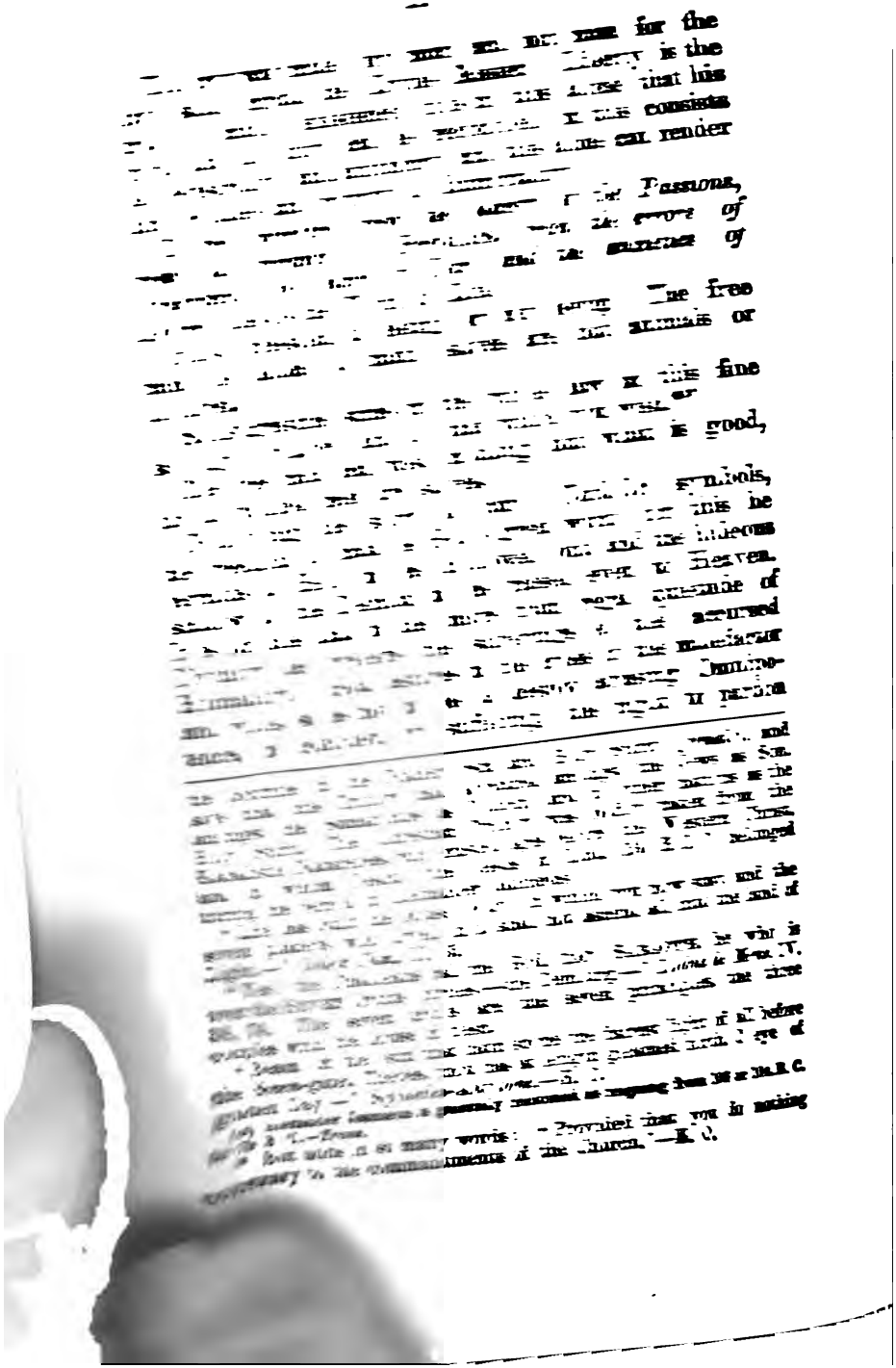
Irenæus speaks of "Bathos and Sige, Mind and Aletheia," each of them male and female. The three *pairs* of principles are then treated as three only, and we have the Trinity. The Jewish kabala gives Macroprosopus his spouse, and the Microprosopus his uxor. (Liber Mysteri, I, 35, 38.)

"The anointed they call, male—female," says Cyril of Jerusalem, VI. xi. The Son has the Pneuma for his spouse.

When Eliphas Levi speaks of Christ and his church, he means the Monad and its vehicle, the 7th and 6th principles. The Egyptian older Hermetic books give the first Quaternation, Monotes (Proarche, Proanennoetos, Mysterious and not to be named says Irenæus) and Henotes, the power that exists in union with "the Lord Ferho, the unknown, formless, unconscious Life" of the Codex Nazaræus.

This Monotes and Henotes, being the One, *sent forth*, not produced, but unconsciously emanated, a Beginning, as they call it (arche,) before all things Intelligible, Unborn and Invisible, which arche is the Monad (from the One).

In the West the religious philosophy of the Magi was first made famous under the name of Oriental Wisdom. Simon Magus teaches



rebellion. The woman has been audacious, she has desired to know; the man has been sublime, he has dared to love; and God, who while admiring strikes them, seems to have become jealous of the patience of his children.

All this is a revelation, poetic and esoteric; all this has occurred in the Human mind and in the Human heart. Man feels his high dignity when he wills to be free; the eternal vulture may tear the liver of Prometheus, but the courage of the great sufferer is reborn and grows ever with his daring. Jupiter avenges himself, but fears, and *he* will dethrone Jupiter and prove himself more a God than him, who will give his whole heart's blood to heal the wounds of Prometheus, and will come to suffer in his place.

Emancipation, Liberty, this is the final word of the Symbols. Jesus descended to Hell to kill the slavery of Death, and in re-ascending towards the light he dragged after him captivity, captive.

One day, Death alone will be dead; Curses alone will be accursed, and Damnation alone damned, and the Spirit of Light which desires that all men should be saved, all arrive at a knowledge of the truth, God—who after having made all human beings *en masse* responsible for the fault of a single one, may well pardon all on account of the merits of one—God will cause good to triumph and evil will be destroyed.

The time will come when it will be realized that there is no true Liberty without Religion, no true Religion without Liberty, but at present Religion and Liberty seem mutually to exclude and battle against each other. Like Religion, Liberty has her martyrs, and Liberty will deny authority so long as the church denies the rights of Liberty.

"Ought we to concede to men the liberty of conscience?" asked our Doctors, and Rome decided in the negative, but that simply means that the church does not renounce the direction of those who listen to her.

Liberty is not given, she is seized, or rather Nature gives her to us by the help of science; to ask whether one should allow to men, true men, the Liberty of conscience, is as if one asked whether we should allow

them a head and a heart. Did not Galileo, even after he had withdrawn his learned demonstrations, know that the earth revolved? Will civilization turn backwards, because there is a syllabus? Should the Pope forbid us to proceed? Let us salute the Pope and move on always. If the Holy Father wishes to make us hear him, he must e'en move on in his turn; it is full time for the shepherd to rise when his flock goes off. Hold! some one will say, your position as a Catholic does not permit you to speak thus.

If legitimate authority imposes silence on me I hold my tongue, *but* the earth revolves!

Conscience is inviolable, for it is divine, and it is in truth that which is essentially and absolutely free in man. For outside the conscience where can one find an absolute realization of that ideal—Liberty?

From his cradle man is subjected to tyrannical necessities, and, like it or no, as he may, he must bear throughout his life that chain of obligations which society and nature emulate each other in imposing on him. Truth and Justice are austere mistresses, and Love is a despot, often cruel. For him who is not rich come the necessities of existence; there is no alternative between the yoke of labour and the work pillar* of misery. Those who are called the masters and the happy ones of the world have other enemies and other chains; so true is this that Alexander the Great, almost envied the cynical half madness and indifference of Diogenes; but Diogenes and Alexander were the two extremes of paradoxical vanity; they were both the slaves of their Pride, and were not free men.

Liberty is the full enjoyment of all those rights which do not connote a duty. It is by the accomplishment of duty that rights are acquired and preserved. Man has the right to do his duty because he is bound to preserve his rights. Self-devotion is only a sublimation of duty, and it is the most sublime of all rights. A man may devote himself to another,

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* "Ergastule." I never before met the word in French but I take it to be derived from εργαστυλος the pillar to which a recusant slave was chained to work; also the beams to which slaves in galleys were chained to row.—*Trans.*

but that is not being his slave; he may pawn his liberty, but he cannot alienate it without a species of moral suicide. A man may devote his life to the triumph of an idea, but always reserving the right of mental expansion and to a devotion to a worthier object. *A perpetual vow is an affirmation of the Absolute in the Relative, of Knowledge in Ignorance, of the Immutable in the Transitory, of contradiction in all things.* It is, therefore, an engagement, null and void, because it is rash and absurd and to repent (and withdraw from it) when one realizes its madness, is not merely a right, but a duty.

It is true that the Church, whose decisions in matters of Faith ought to be respected by all Catholics, approves perpetual vows; but this is solely when they are the result of a supernatural grace.* Such vows are void before nature, but in the supernatural order they are sacred and inviolable.†

Marriage also is a perpetual engagement that nature does not always ratify. Thence follow alike the just but useless severities of morality and the deterioration of manners. Thence follow in perpetual contrast the tears and blood of the conjugal tragedy, and the inexhaustible merriment of tales and comedy. Moses is terrible when he descends from Mount Sinai with horns; but why had he horns? Because he was a married man,‡ will perhaps reply some unblushing Gaul, and because he had absented himself for forty nights from the conjugal couch! The old joke spares nothing.

The two greatest free-thinkers the world has known were Rabelais and Lafontaine, those two past Masters in wit and humour.§ Both of them, moreover, good

* Or of a determined desire to obtain a supernatural power. To command nature it is necessary to be positive. She has no obedience for mixed magnetisms.—E. O.

† True.—E. O.

‡ Behold a Frenchman! cynical and witty, even in the midst of the arduous discussion of esoteric philosophy. France has had several renowned Alchemists, she never had *one true Adept.*—E. O.

§ It is impossible to translate adequately the original word "*gauloiserie,*" with its double meaning and wide reaching significations. It is what Humpty Dumpty would have called a "portmanteau word."—*Trans.*

Catholics and free from any suspicion of heresy. Rabelais had taken religious vows and had the cleverness to make himself tolerated by the Pope. Lafontaine was married, and did not live with his wife; but what magicians of style! what apostles of the pure frank Truth! The work of Rabelais is the Bible of good sense and infallible gaiety; that of Lafontaine is the Evangel of Nature. Rabelais used to say mass, and if Lafontaine had lived in his time he doubtless would not have failed to assist in this by reading the prophecies of Baruels.

One ought to do what one likes, when one likes what one ought. This is the Law of Liberty! In other words, every man has the right to do his duty, but the first duty of man is set forth in the first commandment of the Decalogue.

Thou shalt worship one God only, and him only shalt thou obey.*

And Jesus amplifying this precept, to the point of giving his explanation a paradoxical character, did not hesitate to add: "You shall call no one in this world master or father; one only is your father, your master, and that is God."†

And St. John, the intimate confidant of the thoughts of Jesus, tells us that God is the Word, or Reason, "and the Word was God."

Therefore we have and we ought to have for master only Reason or the Word which speaks.

"For the Word," adds St. John, "is the true light which illumines every man who comes into the world."

Jesus Christ said of himself: "I am the principle that speaks."‡

And every man who speaks in accordance with Reason can say, I am Reason. And one ought to do, and avoid what it prescribes, for the Will of Reason prevails over the Caprice of man. Caprice is

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* In the Massoretic Kabala, the *points* read: "One God, only—the TRUTH,—and her only shalt thou obey." Having so much of the Jesuit in him, E. L. could never become an adept.—E. O.

† God, or *Good*.—E. O.

‡ In this and many other cases, the *wording* of the authorised English version differs. But the sense is generally the same.—*Trans*

the choice of amusements. One may pick and choose where amusements are concerned, but not in the case of duty that imposes itself on us, and we are compelled to accept and do it.

Duty crushes him who seeks to avoid it, but bears onward with love him who accomplishes it.

To will what we ought, that is to will what God* wills. And when the will of man is the same as the divine will,† it becomes omnipotent.

Then it is that the miracles of Faith are accomplished; then may we command the mountains to be moved, and the fruit trees to transplant themselves into the sea—words of our Saviour which are not to be taken in their literal sense.

The Word of Reason is efficacious, because it wills the end, and determines the means.

It is certain that neither the mountains nor the trees will remove themselves of their own accord.

The Force manipulates the Matter, and the Thought directs the Force.

Faith avails itself of Knowledge, and Knowledge directs Faith.

God himself can do nothing in opposition to Reason, which is the Law of Justice, because Justice, Law and Reason are God himself.

God does not arrest the sun and moon, to allow Joshua to slay certain Canaanites, and the announcement of such a miracle can only be a hyperbolical figure of speech of Oriental poetry.

God does not reject a people after having chosen it, and he does not change his religion after having given it as eternal.

Arbitrary commands, favours, privileges, wrath, repudiation, pardon, belong only to the weakness of man.

But to make children gradually understand Reason, it is needful sometimes to throw over it an appearance of folly.

Childhood is naturally foolish; it must have its absurd stories and its sensational toys. It must have its automatic dolls, its animals moving by mechanism.

* Or what Truth and Duty will.—E. O.

† Will—the Akasic Force.—E. O.

It is true that it will very soon break these to see what is inside them.

And thus Humanity breaks one after the other all its childish Religions.

The true Religion is the eternal Religion.

The true Piety is the Piety that is independant. The true Faith, is the absolute Faith which explains all Symbols and moves above all Dogmas. The true God is the God of Reason, and his true worship is Love and Liberty.

The Christians were right in breaking the idols, because men insisted on forcing *them* to adore these. The Protestants were right in trampling under foot, and burning the images of the Saints, because to compel them to worship these, men burnt the Protestants themselves.

Nevertheless what more Divine than the great works of Phidias and the Virgins of Raphael?

The worship of images, is it not the worship of Art, and was not the beautiful Religion of the Greeks one of the most graceful and splendid forms of the Universal Religion?

I adore truly the Divine Majesty before the Jupiter of Phidias, Immortal Beauty in the Venus of Milo, the Divinity of Man in the Christ of Michael Angelo, the Dream of Heaven in the Paradise of Fra Angelico.

But if to compel me to the worship of one or other of these, you show me scaffolds or blazing piles.....I would despise the executioner and turn my back on the idol!

Oh Madness of Human Tyranny!

In France, in the very country whose name even signifies Liberty, they raised scaffolds before the idol of Liberty herself.

Yet Robespierre and Marat cursed the Inquisitors as the Inquisitors had cursed Nero and Diocletian, and Marat and Robespierre have been cursed in their turn by later assassins, and Liberty still remains a gory Paradox, an Idol demanding sacrifices.

To this day the world has continued a great madhouse. Numbers have seized one, saying to him, Worship my slipper, or I burn you!

If the man who fell into their claws was cunning, he made believe to worship the slipper, and perhaps in so doing was neither a hypocrite nor an idolater,* but *their* victim is a guileless fellow, who takes the thing, in sad earnest, resists them and becomes a Martyr!

The lassitude that succeeds to debauchery, drives men to the madness of suicide, and the orgies of the Decadence were bound to end fatally in the epidemic of Martyrdom. Young girls in those days skipped to the burning pile as to a dance; infatuated mothers dragged their infants to the massacre. Executioners, tired of slaying, flung down their axes and begged for death. Take off your neck-ruffs, wrote Tertullian to the Christian women, and make room for the sabre of the executioners. Children played at Martyrdom, and one was seen red-heating fragments of iron to place upon his hand. The Roman cruelty provoked a reaction and the taste for torture as an exhibition created a desire to experience it as a new sensation.

Polienotus and Nearchus, interrupting a religious ceremony and overthrowing the altars of the Father-land before a horrified people, do they seem to have acted as reasonable beings? What then? Did not St. Paul premise the folly of the cross? And Jesus himself did he not make a disturbance in the Temple of Jerusalem? He was God, you will tell me. So be it, but humanly speaking his conduct was extremely irregular and very imprudent, and you would agree with me on this point ..... *if*, you dared.

Is it lawful under the pretext that one is a God to be less prudent than a wise man? This is what one has, if not the right, at least the inclination to enquire; at least if one accepted the Gospels as history. But they are more than this; they are precepts and symbols. God disapproves of commerce in Holy things; he will not have traffic in his Temple, and the sellers deserve to be driven thence with blows of scourges; their shops should be overthrown, their money trampled under foot. This is all that the

* Only a worthy son of Loyola!—E. O.

Legend (or if you will the Holy Evangel) of the sellers driven from the Temple signifies; here I bow and hold my peace.*

All is beautiful in our Religion when one knows how to understand it. All our Religion is true, and I would even dare to say that every Religion is true, apart from omissions, transpositions, wrong meanings, rash conjectures, additions, imaginings and misunderstandings.

This is what the free-thinkers must at last realize if they do not desire to be for ever battling against one of the most energetic forces of Human Nature, the invincible want to believe in, and adore something in the Infinite, and to have Faith in a Humanity greater in some respect than nature, so as to rise ever towards this, and to become purer in it, in order to conquer and to reign by it.

Voltaire did not desire to destroy Religion, but he wished to reduce it to a pure Deism. His motto was: "God and Liberty." He, who fancied himself a Poet, and yet understood nothing of the great Epic Poem of the Symbols, which starts from blind† Forces to arrive at Intelligence and Liberty, stamps on suns, the sacred fire of Zoroaster, allows its robbery by Prometheus in defiance of the bolts of Jove, adores the force which it enchains at the feet of Beauty, traverses the splendid and almost infinite domain of glorious dreams, and finally accomplishes its synthesis in the reality of Man.

God is no longer the giant, invisible, fantastic, solitary, hidden in the unfathomable depths of Heaven. He is amongst us, he is in us, he has been born of the Woman, he is a babe whose new born cries we hear, a youth who thinks and loves, an outlaw who struggles and

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* Instead of cannonizing, the Church of Rome unfrocked and persecuted to his death poor Eliphas, the Abbé Louis Constant. "It is dangerous to leave things half undone," confessed the man when dying.—E. O.

† In the original "*forces fatales*," by which I take it he means not merely "fatal forces," but the blind, unintelligent forces of the universe, that work on, slaves to the inherent laws of their being, and irresistible tyrants to all who have not pierced their secret.—*Trans.*

suffers, a free-thinker who protests, a reformer who drives out the buyers and sellers from the Holy Place, one accursed who blesses, and rises from the dead, the pure Man who pardons the adulterous Woman, the physician who heals, but also the sick man who hopes, the paralytic who arises and walks, the blind who opens his eyes. The others are me, said the Saviour, and he who sees me, sees also my Father; all that is done to the least of these is done to me, and God is in me, as I am in Him. Does he speak only of the chosen people of the blessed race of Abraham? No! for he blesses equally the good Samaritan, the Centurion, the woman of Canaan, and the immense herd of nations whom he hopes to gather into one fold. So he who gives bread to the poor, gives bread to God; he who consoles a sufferer, consoles God; he who blesses an infidel, blesses God; he who injures one man, injures God; he who curses one man, curses God; he who slays one man, commits Deicide.

What would Jesus have thought of the pitiless Priest and Levite excommunicating and condemning to death the good Samaritan as a schismatic, and the wounded man of Jericho for having received with gratitude the help and care of an infidel? What must his judgment be on those Inquisitors who have imprisoned, tortured, and burnt God alive? But the God of these men was the Devil, and their Religion was that of Anti-Christ. Man has no right to kill man, except in self-defence.* The execution of a criminal is a misfortune of war in a Society which is not yet Christian, but the executed one who accepts the

* And not even then, for where would be the difference between the two?—E. O. The difference would be that the one seeks to kill, in violation of his neighbour's right to live, aggressively, and not in defence of his own inherent right, whilst the other if he does also infringe his neighbour's right to kill, does so only defensively in vindication of his own inherent right to live. There is a broad distinction between the two cases that no sophistry can level; both *may* be wrong, but even so (a moot point with the highest moralists of all ages) there is a vast difference in the degree of criminality in the two cases. E. O. condemns suicide unconditionally and rightly so, but to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and and purposes.—*Trans.*

expiation is the Father of the good thief dying on the cross with the Saviour, and we must see in him, God severing himself from the brute. Crime is not a human act, but sacrifice is Divine when it is voluntary. *Homo sum humani a me nil alienum puto.* I am a man, and nothing human can be foreign to me. This is what God has said to the world in the Spirit of the Christian Revelation.

*Let us seek God in Nature, let us worship him in Spirit, and in Truth, let us love and serve him in Humanity. That is Religion, eternal and definitive.**

And when the chief of the Human Family have entered on this path, we shall be able to say with Voltaire: "God is Liberty," *for man will understand God, and will deserve to be free.*

Paradox III.—Love is the realization of the Impossible.

Love is the Omnipotence of the Ideal. By the Ideal the soul is exalted; it becomes greater than Nature, more living than the world, loftier than Science, more immortal than Life.

When Jesus Christ said: Love God with all your heart and your neighbour as yourself, this is the Law and the Prophets, he intended to signify: Love, Love, above everything; for God is infinite Love; further love your neighbour as yourself, that is to say love yourself in your neighbour.

Egoism if properly ordered commences with others.†

To love is to live, to love is to know, to love is to be able, to love is to pray, to love is to be the Man-God.

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* Only whatever we do let us call things by their right names, '*Pas de demi-inconnues.*"—E. O.

† In other words Altruism is the highest form of Egoism.—*Trans.*

The woman dared to ruin herself, in order to pluck Divinity and offer it to Man, and Man, who had no thirst for Divinity, for he had Woman, the Man took it as a simple thing to follow his companion to death.

There commenced the incarnation of God. Eve compelled God to make himself man, for she had become a mother.

* * * * *

Death and Hell had reared themselves terrible with eternal menace, and one instant of Love had vanquished them.

Love is stronger than Death, says the Song of Songs. It is more insurmountable than Hell. Love is the Eternal Fire, and there is no Deluge which can extinguish this.

Give for a little Love, all that you have, all that you hope for, all you value, and all you are. Your blood, your heart, your life and your soul, and you will have purchased it for—nothing!

He who would save his soul from Love shall lose his soul, and he who would lose his soul for Love, shall save it.

Many sins shall be forgiven to the heart that has loved much; it is Jesus Christ himself who said it.

And he had as a companion and friend the Magdalene, and he asked for water to drink from the woman of Samaria, a sinner, and he pardoned the woman taken in adultery, and he said that loose women would enter into Heaven before Pharisees and Doctors of the Law, because the errors of Love are more excusable than those of Pride, because it is better even to love wrongly, than not to love at all.

In Absolute Morality, Good is Love; Evil is Hate. Love must be loved and only Hate hated. One single word of Hate, say the Gospels, deserves Hell, and consequently one word of Love merits Heaven twice over, for Love rewards even more liberally than Hate punishes.

But is not Love itself its own reward? He who loves has he not found the key of Heaven?

To St. Theresa, the ideal of hell was the impossibility of loving, and this seemed to her so dreadful

that she pitied Satan. The unhappy one, she used to say, he can no longer love.

The woman pitied the Demon, what a reform of Christianity!

When the world shall have learnt to love, the world will be saved. *

The man who knows how to love, attracts to himself all souls.

To covet is not to love. To exact is not to love. To enslave is not to love.

Jealousy is the egoism which assumes the masque of love.

Excessive desire produces disgust; exactiveness merits denial.

Tyranny excites rebellion in the strong and treachery in the weak.

Jealousy is odious and ridiculous. To hate the heart that no longer loves us, is it not to punish it for *having* loved us?

Jealous fury is furious ingratitude.

But there is a sublime jealousy, which is but the zeal of love, and which for the honour of Love itself desires the honour of the beloved. For the beloved is ever the supreme Ideal of the Soul, it is the mirage of the Absolute.

Likings and passing fancies are not Love.

True Love is the apprehension of God in man; it is the essence of religion, of honour, of friendship and of marriage.

Not only is Love immortal, but it is Love which makes the soul immortal. It ages not, neither does it change. Hearts may turn away from it as the earth turns away from the sun when she would sleep, and it is then that the coldness of night seems to fall upon the soul.

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* That is to say when love of self shall have given place to love of neighbour and of *all* neighbours.—E. O.

There is a terrible apparent confusion in many passages of this discourse between that love which is of the spirit, and that which is of the flesh; the Divine and earthly, the love which is animal egoism; and that which is the highest form of altruism. But it is more apparent than real as will be seen later on.—*Trans.*

In the physical plane Love is the principle of life: in the spiritual or metaphysical plane, it is the principle of Immortality.

Re-ascending to the origin of all things and diffusing itself thence over all beings, it is called Piety, Charity, and Goodness; when it compels respect for duty it is called Honour: it is the mainspring of Human Individuality.

Manifestly it is immortal, for it yields nothing to Death; it braves him, despises him and often makes of him a blessing and a glory; what is a martyr but a witness who affirms the Life Eternal despite tortures and death?

Love affirms itself absolutely; where Love is, there Fear is not. It imposes its own conditions on life, and cannot be conditioned by her.

Love must be free in man: in Nature it is the child of Destiny.* Like the magnet, it has two forces; it attracts and repels, it creates and it destroys. It is the brother of Death, but it is the elder brother. It is the God of whom Death is the priest, the God who brightens Death with his beauty, while Death glorifies him by eternal sacrifices.

It has a shadow that men call Hate, and this shadow is needed to show forth its splendour.

Beauty is its smile, happiness its joy, deformity its sorrow, and pain its proof.

War is its fierce fever; the Passions its diseases; Wisdom its triumph and repose.

It is blind, but it carries a torch; it is Lucifer, Angel and Demon, it is Damnation and Salvation.

It is Eros equilibrized by Anteros; it is St. Michael standing on Satan as a pedestal.

The grand arcanum of Magic is the mystery of Love.

Love causes Angels to die and immortalizes Demons.

It changes into women the Sylphs, Ondines and Gnomids, and draws the elementaries† down to earth.

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* Here again I can find no translation for the word "*fatal*" which, as contrasted with "*libre*," means the result of fate; a thing that takes place without the option of intelligence—a blind result of blind unintelligent, irresistible forces.—*Trans.*

† *Eggrégons*, in the original.—*Trans.*

Love has promised Pandora to Prometheus; it is for Pandora that the heart of Prometheus ceaselessly regrows beneath the vulture's talons, and for Prometheus that Pandora still guards Hope.

Heaven is a song of Love fulfilled, Hell a roar of Love deceived; but as has said a great Poet, the shadows of Hell are visible darknesses, since there is always some light in the night.

If Hell had not a valid cause of existence in Love it would be the crime of God.

Hell is the laboratory of Redemption, and it is eternal, so that the work of reparation may be eternal, for God has always been and always will be, what he is.

Eternal suffering is the cry of the eternal bringing forth.

At the foot of the Saviour's cross, in evangelical representations, appear two women. One stands erect and veiled, motionless and pale as a statue in the majesty of her grief; this, the Virgin without stain, the mother who conceived without sin. The other, prostrate and wailing, her hair and garments in wild disorder, her eyes red with weeping, her bosom heaving with sobs: this is the sinner, Mary Magdalen, reprobated by the world, blessed by him who dies.

On either side of Christ two men writhe in agony, two malefactors—the one repentant, the other hardened.

To the one Jesus said, I pardon thee, but to the other he did *not* say, I condemn thee, but he suffered in silence *with* him and for him.

Irrevocable damnation is the eternal reprobation of Hate; the irremediable suffering of the being who will never love.

Involuntary Love is not a sentiment peculiarly human; it is the universal instinct of all Nature.

The animal makes no choice of allurements; man alone holds in his hand this golden apple destined by Heaven for the most beautiful. Would he be wise, he will choose Minerva; would he have power, Juno will be his choice; but if the gratification of the senses suffice him, it will be to Venus that he will offer the apple.

This did the poltroon Paris. Agamemnon would have chosen Juno, and was assassinated by Clytemnestra.

Ulysses admired only Minerva, so had he Penelope as spouse, so triumphed he over the Sirens, over Calypso and Circe, escaped from Polyphemus and Neptune, trampled beneath his feet his enemies and rivals, and thus reconquered his nuptial couch and his throne.

The poems of Homer are divine teachings, whose characters are types. Agamemnon and the two Ajax's are the triple pride of Power, of Valour and of Rebellion. Achilles is Wrath, Paris is Pleasure, Nestor is the Experience that speaks, Ulysses is the Intelligence that acts. His labours are the trials of the initiation, corresponding with those of Hercules, but Hercules succumbed to a fatal Love, and died the victim of Dejanaira. Ulysses enjoys possession of Calypso, and Circe without allowing them to possess him, he loves what he ought, and what he wills to love ; his country is his spouse, and this single-hearted love bears him victorious through all.

Love is the greatest power of man, when it is not the most unworthy weakness. He is weak if an egotist ; he is strong if he is self-devoted. Hercules buys at the feet of Omphale the voluptuous joys of which he is the slave. With his eyes, his honour, and his liberty, Sampson pays for the treacherous kisses of Delilah ; Orpheus must not glance at Eurydice if he would tear her from the grasp of Hell ; conquered by the thirst for that beauty which he yearns to look upon once more, he turns, and all is over—never will he look on her again.

It is, that the true Love binds himself not to the beauty which passes away ; beauty for him is eternal, and can escape him never, since he is strong enough to create her. The sage loves not a woman because she is beautiful ; he holds her beautiful because he loves her, and because he has good reason to love her.

Animal love is of evil omen. Human love is a providence. Ulysses in the arms of Calypso and Circe was not unfaithful to Penelope, because his only thought was how to escape from them to rejoin his wife ; he sinned only against the delicacies of love, and he will be punished for it by the son of Circe. The grain of illegitimate children is the seed of parricides.

When there is not the faith, or at least illusion and the desire of eternity, sexual love is a glutting of animality or a fantasy of debauch. Lechery is a desecration of love that nature punishes and wounded love avenges. Sooner or later Don Juan must meet the terrible statue of the commander. But can we always preserve ourselves from this ill-omened love? Can we irrevocably devote the heart to love the free and the legitimate?

We can, by knowledge and by will; when we *know* what we ought to will, then we love what we ought to love.

Paradox IV.—Knowledge is the ignorance or negation of Evil.

"Father, forgive them, for they know not what they do," said Christ, in praying for his executioners.

Thus speaking he was pleading the cause of all Humanity. All men deceive themselves because "they know not," and no man knows *what* he does when he does evil. How could a rational being with a perfect discernment do evil?* Does any one voluntarily take poisons for perfumes, gall for honey, hemlock for parsley, or arsenic for salt?

Ignorance is the cause of all errors, of all crimes and of all the evils that torment the Human Race.

It was ignorance that invented capricious and angry Gods; it was this that foisted on God the worst passions of man; it was this that constructed out of the intelligent principle of things a personality, distinct, defined and infinite, thus confounding together the

* They may be rare, but occultism knows and the world feels the malice of such unhappy beings.—*Trans.*

most contradictory conceptions; for the moment a personality becomes defined and distinct, it ceases to be possible to conceive it as infinite.

It is through Ignorance that men have insisted on constraining each other now to submit to a Faith without Reason, now to lean upon Reason without Faith, mutually persecuting each other, to recoil in turn to the two poles of Folly.

It is through Ignorance of the Laws of Nature that men have believed in the sun being arrested in its course, in asses speaking, in the jaw bones of an ass transforming themselves into fountains, and in a whole world of absurdities and chimeras.

It is Ignorance that makes Trimalcyon burst at table, and St. Anthony go mad in the desert, man ever craving to plunge into vices or scale the heights to virtues disproportioned to his being.

It is through Ignorance that Tiberius, at Capreæ, inflicted on himself sensual gratifications more horrible than tortures, and felt himself die a thousand times daily in the disgust of his power, and the agony of his pleasures.

The Ignorant have poisoned Socrates, crucified Jesus Christ, tortured the martyrs, burnt the heretics, massacred the priests, have overthrown and re-erected alternately the most monstrous idols, have preached, some tyranny, others license, have denied, some all authority, others liberty, and all have ignored Reason, Truth and Justice.

It is through Ignorance that a man is proud since he then fancies to make himself honoured by rendering himself ridiculous and contemptible.

It is through Ignorance that a man is avaricious since he thus makes *himself* the slave of what is made to serve *us*. It is through Ignorance that a man becomes a debauchee, since he thus makes a *deadly* abuse of what should relate to and propagate *Life*.

Through Ignorance men mutually hate in lieu of loving, isolate themselves instead of helping one the other, separate instead of associating, corrupt instead of improving each other, destroy in place of preserving, and weaken themselves in egoism in lieu of strengthening themselves in universal charity.

Man naturally seeks that which he believes to be good, and if he almost always deceives himself, foolishly and cruelly, it is that he does not *know.* The Despots of the old world did not know that the abuse of Power involves the fall of Power, and that in digging the earth to hide their victims they were digging their own graves. The Revolutionists of all times have not known that anarchy being the conflict of Lusts and the fatal reign of Violence, substitutes might for right, and paves the way ever for the rule of the most audaciously criminal.

The Inquisitors did not know that in the name of the Church they were burning Jesus Christ, that in the name of the Holy Office they were burning the Gospel, and that the ashes of their Auto-da-fés would brand indelibly on their foreheads the mark of Cain.

Voltaire, in preaching God and Liberty, did not know that in the narrow minds of the vulgar Liberty destroyed God; he did not know that in the dark foundations of symbols hides a light sublime; that the Bible is a Babel on the summit of which rests the Holy Ark; and he never thought he was preparing the materials for the impious farces of Chaumette and the paradoxes of Proudhon.

Rousseau did not know that amongst the bastard children of his proud and fretful genius, he would have one day to reckon Robespierre and Marat.

Paschal but ill knew mathematics since he believed in the Jansenists. When the exactitude of proportions and equilibrium demonstrated to him justness everywhere in the Universe, how could this inconsistent Geometer suppose injustice in God?

If the Monks of the Middle Ages had known Physiology and Medicine, they would have known that solitude drives men mad, that night-watches inflame the blood, that fasts deprive the brain of blood, and compulsory celibacy provokes unnatural phrensies.*

If Bossuet and Newton had known the kabala,

* Nothing of the kind, when the Spirit is naturally stronger than and has mastered Flesh at the start. Besides, there is the will! But with the Spirit half slumbering and the Will but half awake, it is folly to try it at all.—E. O.

they would not have explained the Apocalypse without understanding it.

If Napoleon III had known mathematics he would not have attacked Prussia.

No man knowingly deceives himself, and he who flies from Truth, does not know what Truth is.

Each one yields to what attracts him most strongly, and the predominance of attraction depends on knowledge.

To live is to suffer; to know *how* to live is to be happy.

To love is to obey; to know *how* to love is to rule.

To speak is to make a noise; to know *how* to speak is to make melody.

To seek is to torment one-self; to know *how* to seek is to find.

To use is often to abuse; to know *how* to use is to enjoy.

To practise magic is to be a quack; to *know* magic is to be a sage.

*To believe without knowing is to be a fool; to know without believing is to be a mad man; true knowledge brings with it faith.**

The man who knows has no longer cause to doubt; when the Spirit no longer doubts, the will ceases to hesitate and the man attains to what he wills.

To this question "Why has God created us?" Catholicism replies, "To love, know, and serve him and thus merit eternal Life."

Let us say the same thing in simpler words. We are in the world to love; when we love, we love God, *because God only manifests himself to us in Nature, and in Man.*

We are in the world to learn, that is to say to *know*; to learn everything is to know God more and more. The true Theology is the Universal Science.

We are in the world to serve Humanity, which is serving God,† by consecrating to it our free activity.

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* A great Paradox, but also a great truth, when rightly understood.—E. O.

† What a ridiculous supernumerary, such a God before the Jury of Sense and Logic. Nevertheless some of the most sensible men

Thus shall we march on in the Eternal Progress.

No one *earns* Eternal Life by his merits; this imposes *itself* on us, and if we do not know how to enjoy it we still have to accept it.

Knowledge is the first power of the intelligent Universe. God is the master of infinite knowledge. He who knows is naturally the master of him who knows not. It is necessary to know, in order to be. He who does not know how to be rich, *is* not rich; he who does not know how to be good, *is* not good, Knowledge is proportional to being, and in philosophy, as Kant remarked, being is identical with knowing.

Knowledge alone confers a right of property. We interdict those who do not know how to use their wealth. Abuse springs from an ignorance, more or less voluntary, of how to use. He who knows how to acquire and preserve, has the right to use; no one has the right to abuse.

As a guarantee of the rights of the individual, property is sacred, for it is the expression of the right to labour and constitutes the power to give and to lend which is the dignity of man; but it is limited by social duty, *each one owing himself to all, and all to each*, in the degrees prescribed by Order, Justice and Law.

To ignore this is to become liable to accept as a Truth Proudhon's paradox, "*La propriete c'est le vol.*" Ignorance is the mother of all Revolutions, because she is the cause of all injustice.

When a man *knows*, he is master of all who do *not* know; Study is the ladder of merit and of power. First amongst necessary studies *is the study of one-*

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loathe the idea of parting with this fiction.—E. O. Amongst our Fiji fellow subjects, the ships, the judges, the governors and other manifestations of our good Queen are received with respect and love; in her name justice is done between man and man, her name protects all from the assaults of foreign nations; she is only known to them by pictures (more or less fancy portraits) or by the effects accomplished by and in her name, and these Fijians can only serve her by good citizenship, dealing fairly and uprightly with their fellow subjects. Truly a ridiculous supernumerary is the actual Queen Victoria! and yet some of the most sensible Fijians would loathe to part with this fiction, nay—would think a man overhasty who denounced her as a myth.—*Trans.*

self; then comes the study of the exact sciences,* then of Nature, then of History. It is from these preparatory studies that are to be gathered the elements of Philosophy which must be perfected by the Science of Religions.

A Mage could not be ignorant; magic signifies majority, and majority signifies emancipation by knowledge.

The Latin word *magister*, which means master, is derived, as well as the word magistrate, from the words Magic and Mage.

Magis signifies more, *major*, more great—in a word magic implies superiority.

It is for this reason that the Christian legend of the Epiphany confounds the Magi (or Mages) with the kings and brings them to the manger of the Saviour of men, guided by the mysterious star of Solomon.†

Jesus in his cradle is saluted Prince of the Magi, and they offer him incense of Saba, gold of Orphir and myrrh of Memphis. Because he comes to consecrate anew the fire of Zoroaster, to renovate the symbolic treasures of Hiram, and bind up once more the mutilated form of Osiris with the fillets of Hermes.

The Magi, guided by the star of Sabaism, came to honour the infancy of the Christian initiation, then to elude the violence of Herod they returned homewards by another road. What is that road? It is that of occultism. The powers of this world ignore it, but it is known to the initiated Johannites, Adoniramites, Illuminati and Rosicrucians.‡

We must *know*, to *will* with reason. When we *will* with reason, it is our right and duty to dare, but when we are not sheltered from perverse and senseless attacks, we must keep silence as to what we dare.

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* i.e., *Occult* Sciences.—E. O.

† In one of the secret books of Merop—a book antedating Christianity, three Magi are shown as seeking the lost wisdom of Zoroaster in order to save mankind from *maya*,—ignorance. A star appears, a six-pointed star, and leads them to the cave where Zaratushta's Book of Wisdom is buried.—E. O.

‡ And other more important sects, associations and fraternities, whose names, even, have never been divulged to the world.—*Trans.*

We may, but ought not, always to assert what we know; we ought to be free and avow what we believe, but the Christ did not advise this when he said "cast not your pearls before swine, lest they turn on you and rend you."

Occult science has, therefore, a reason for its secresy, and that reason is declared, and as it were sanctioned by an authority at once human and divine.

Did Jesus himself follow his own precept? The pearls of his doctrine, were they not trampled under foot by the obscene brutes who devoured him, and even still devour him? We shall not answer that question, but at the risk of our repose, of our reputation, and even if needs be our life, we have ever striven, still strive and shall strive to the end, to rescue from the swine's trough the pearls of the Holy Gospel.

The Occult sciences are no more the authorised sciences than is the religion of the initiated that of the common believer.

They move onwards ever, guessing what is not yet defined. They brave not the anathema, but move on heeding it not, for no anathema can reach them.

It is certain that there exist in nature and in man forces which as yet escape the control of the most learned authorities. Magnetism is still a problem that the Academicians will not investigate. The kabala is unknown to Rabbis of the second Talmud; the name even of magic raises a smile on the faces of our professors of Physics, and it is well understood that a man's mind must be deranged who in these days occupies himself with the Hermetic Philosophy.

Trismegistus, Orpheus, Pythagoras, Apollonius, Porphyro, Paracelsus, Trithemus, Pomponavius, Vaneni, Giordano, Bruno and so many others, were they all mad?

Count Joseph de Maistre, that fiery Ultramontane, did not believe it; he who recognized the necessity of a new manifestation turned his eyes, against his will, towards the sanctuaries of Occultism.

All Religions and all Sciences connect themselves with one single science, always hidden from the common herd, and transmitted from age to age, from initiate to initiate,

beneath the veil of fables and symbols. It preserves for a world yet to come the secrets of a world that has passed away. The Gymnosophists contemplated it on the banks of the Ganges; Zoroaster and Hermes preserved it in the East; Moses transmitted it to the Hebrews; Orpheus revealed its mysteries to Greece; Pythagoras and Plato almost guessed it. It was called the Priestly or Royal Science, because it raised the initiated to the ranks of Kings and Pontiffs; it is portrayed in the Bible by the mysterious personage Melchisidech, the peaceful king and eternal priest, why has neither father nor mother nor genealogy. He stands by himself like Truth. Christian initiates have said that Christ was the same personage as this Melchisidech, and Jesus himself seems to have adopted this allegory when he says that he existed before Abraham, who hailed him rejoicing to see his light. This science of the Priests and Kings was on this account called the Holy Kingdom, the kingdom of Heaven, the kingdom of God. All cannot reach it; it is accessible only to the *elite* of intelligences, and it is on this account, that according to the Gospels few are chosen. This science conceals itself because it is persecuted,* Zoroaster was burnt,† Osiris cut in pieces, Orpheus torn into fragments by the Bacchantes, Pythagoras assassinated, Socrates, Plato's Master, poisoned, the great prophets put to death in diverse ways, Jesus crucified, his apostles doomed to martyrdom; but the doctrine never dies, and though it disappears it must ever return. It is on this account that the Legends, more true than History *when we know how to interpret them*, tell us that Enoch and Elias are living in Heaven, and will redescend to earth. It is on this account that Jesus was raised from the dead, and that St. John was not to die. These forms of speech are of the essence of Occultism. They show and yet conceal the Truth. What the initiate

* By human ignorance and folly. E. O.

† I don't know that E. L. has any valid authority for this statement. It is usually stated that he died at a good old age, about 313 B. C., though some authorities speak of his being murdered a year later in the persecution of Arjasp.—*Trans.*

says is true, but what the profane understand is a falsehood made for them. *Truth is like Liberty and Virtue; she yields not herself, she must be sought and conquered.*

It is said that at the death of the Christ the Veil of the Temple was rent. This means that occult science was no longer there, she still lived, but at the foot of the cross of the Master who had passed away. An apostle, he who is represented as always young, became the second son of Mary, and meditated a book of which his Gospel is but a reflection, and which was fated never to be understood by the orthodox Church of the uninitiated. The Apocalypse of St. John is a new veil denser than that of Moses, but enriched with broideries, grand and splendid, hung to the despair of the usurpers of Priesthood and Kingship, before the sanctuary of the Eternal Truth.

The Apocalypse is entirely unintelligible for the uninitiated, for it is a book of the Kabala.

We have explained in our former works what the Kabala is, and we have indicated for intelligent readers the key of the secrets contained in that sublime volume.

The author of the Apocalypse does not write for simple believers, but for those who *know*, and he often repeats, "here is the science, let him who has the knowledge calculate and find the number." His Philosophy is that of the Word, that is to say of the Reason which speaks.

Jesus, like all great Hierophants, had a public and a secret doctrine.* His public doctrine differed only

* But he preached it a century before his birth.—E. O I may explain that some of the most eminent occultists hold the Gospel Christ to be an ideal, based upon a Jesus who lived a considerable time before *Anno Domini*. This Jesus, Jeshu Ben Panthera, lived from about 120 to 70 B. C., was a pupil of Rabbi Joachim Ben Perachia, his grand uncle, with whom, during the persecution of the Jews by Alexander Jannæus, he fled to Alexandria, and was initiated into the Egyptian mysteries, or magic. On his return to Palestine this Jeshu was charged with and convicted of heresy and sorcery (he was unquestionably an adept) and hung on *the tree of infamy* (the Roman Cross) outside the city of Lud or Lydda. This man was a historical character, and his life and death are indubitably established. Why they look upon the Gospel Christ as an ideal, based upon this Jesus, is that there is no contemporaneous or nearly

in its morality from Judaism. He preached to all universal philanthropy, and upheld the Law of Moses while combating the brutalizing influence of a hypocritical and overweening priesthood. But his secret doctrine he only revealed to his beloved apostle who was to revive it after his death. This doctrine was not new. A great Jew, an initiate, Ezechiel, had sketched it out before St. John. God in Humanity and in Nature, the Universal Church of the just, the progressive enfranchisement of mankind, the assumption of the Woman,* to be loved as Virgin, adored as

contemporaneous record by reliable historians of the Gospel Christ. The only passage in Josephus referring to Jesus Christ is now admitted on all sides to be a pure forgery. Clearly Josephus never mentioned Christ, whereas had the gospel narratives been correct he must have done so. Again "Philo Judæus, the most learned of the historians, contemporaneous to the Jesus of the Gospels, a man whose birth anteceded and whose death succeeded the birth and death of Jesus, respectively by ten or fifteen years; who visited Jerusalem from Alexandria several times during his long career, and must have been at Jerusalem shortly after the crucifixion; who, in describing the various religious sects, societies and corporations of Palestine, takes the greatest care to omit none, noticing even the most insignificant, never apparently heard and (certainly never mentions) anything about Christ, the crucifixion or any other of the facts commemorated in the Gospels." Further they ask if Christ really lived at the time alleged how is it that absolutely no reference to him is found in the Mishna. "The Mishna was founded by Hillel 40 B.C., and edited and amplified (till about the beginning of the third century of our era) at Tiberias by the sea of Galilee, the very focus of the doings of the Biblical apostles and Christ's miracles. The Mishna contains an unbroken record of all the Heresiarchs and rebels against the authority of the Jewish Sanhedrim, is in short a diary of the doings of the synagogue and a history of the Pharisees, those same men who are accused of having put Jesus to death." How is it possible, it is asked, that if the gospel narratives were true, and the events therein recorded really occurred at the time alleged, no reference whatsoever to these decidedly important (even though the Rabbis believed Jesus to be an impostor) transactions is to be found in this very elaborate chronicle, whose special object it was to record all heresies, schisms and matters generally affecting the orthodox Jewish religion?

It will now be understood what E. O. means when he says Jesus preached a hundred years before his birth.—*Trans.*

* While the vulgar, the masses, were convinced of the influence of the Two Lights (*Mar-oth*, lights, Sun and Moon, from *Mairo* to shine; *Maria*—the Lord) of Heaven upon the living beings on earth, the initiates knew what these lights were. Osiris and Isis were named Apollo and Diana in the west, and when the Christian Bishops began their work of fitting in and accommodating things to their newly conceived doctrine, they rejected Apollo and Diana, Balder and Freia, and invented Christus and Maria. I. A. H. according to

Mother, the destruction of the despotism of Priests and Kings, the reign of Truth and Justice, the union of Science and Faith, the final annihilation of the three hideous phantoms, the Devil, Death and Hell, whom St. John flings down and buries for ever in a lake of fire and brimstone, the definite establishment upon earth of the New Jerusalem, a city which no longer needs temples as it is itself a temple, where no priests or kings are seen because all the inhabitants are Priests and Kings, an ideal but realizable city where Liberty, Equality and Fraternity might reign, a city of the elect, of the wise, of the just, where the vile multitude will never enter, archetype of human civilization, Land promised to all but accessible only to the elect, not of privilege but by labour, not by the caprice of an idol but by the justice of God.

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the Kabalists is, I. [father] and A. H. [mother] composed of I the male and H the female. Jah is Adam, Evah is Eve, together the doubleman (male and female created he them) of Christ, of Genesis and the Kabala.

"Through a Virgin the Eva (h) came the death; it was *necessary* through a *Virgin*, but more *from* a Virgin that the LIFE should appear," says the wily Cyril. *Hiersol.* XII. VI.

The Alchemists call *akasa* the Virgin. All life passes through *akasa* into earth.

Hence Christ's coming on earth through Mary (*Mar*) the Virgin.

"Screaming *Evoe* Bakke (Bacchus), thou alone art worthy of the Virgin."—*Æneid VII*, 389.

It is on the soil of Asia sprung from the teachings of oriental *initiates* that two conceptions were evolved that have chiefly determined the Religious convictions of the Christians :—

(1) The doctrine of ONE EXISTENCE, Parabrahm, our one Life, which is this primal and sole principle of the universe.

(2) That of LIGHT (*akasa* with its seven principles) which became the logos of Christians; for "sound" emanates from *akasa*.

PRIMAL LIFE manifests itself by its intelligence, *logos* or wisdom, seventh principle, considered as the primal *male* principle. In this stage of the conception, the wisdom is identical with spirit or Purusha, with the Hindus the primal divine male. The Old Testament uses the wisdom, spirit and word as synonymous expressions.

The two existences or lights were called, ages B. C., FATHER and SON.

Sabda "sound" or "word" is constantly mentioned in our Mimansa philosophy. Compare with the Greek *logos*, the "eternity of sound" a dogma of Mimansa, relating with us to the eternal verities of the occult truths. With the non-initiated Hindus, the eternity of Sabda shows the eternity of the Vedas.—E. O.

Such is the ideal of knowledge.*

Paradox V.—Reason is God.

This should be placed first. It is before every thing: it is self-existent, it exists even for those who do not know it, as the Sun for the Blind, but to see it, feel it, understand it, this is the triumph of the understanding in man; it is the definite result of all the travail of thought and all the aspirations of Faith.

In the principle is Reason, and Reason is in God, and God is Reason.† All is made by it, and without it is nothing made. It is the true light that enlightens us from our birth: it shines even in the darkness, but the darkness does not close it in.

These words are the oracle of Reason itself, and they occur, as all know, at the commencement of the Gospel of St. John.

Without this Reason nothing exists; everything has its reason for existing, even unreason,‡ which serves as a background to reason as the shadow does to the light.

* The "Eternal Wisdom" *lia chakama lia kadama* of the Hebrew Kabala unites with the Soul of the Messias: "*Sair anpin* in truth is the *Soul* of the Messias joined with the eternal *Logos*."—*Kabala III*, 241 Jezira.—E. O.

† Our version reads: "In the beginning was the Word," &c., but neither reading adequately conveys the occult sense of the passage. The αρχη, is the primordial evolute, which the ONE unconsciously emanates, the beginning of all things. The λογος is the Law of Evolution, the reason of all things, itself the cause of their complex inter-relations, the Word, the Force or Energy that everywhere and in all time, regulates, and *is*, at the same time, the mainspring of the universe.—*Trans.*

‡ This is an instance of Eliphas Levi's persistent habit of at one time using words in their occult senses, and at another, perhaps in the same sentence, in their popular senses, so as to lead the unwary to the conclusion that he is using them throughout in these latter. Of

The reasonable believer is he who believes in a reason greater than knowledge; for the reason, or to speak more correctly the reasoning of each one, is not absolute wisdom.

When I reason ill, I become unreasonable*; it is not then reason that I should distrust but my own judgment.

I should turn then willingly to those who know more than I do, but even then I must have reason to believe in their superiority.

To conjecture, at random, what one does not know, and then believe blindly in one's own conjectures, or in those of others, who know no more than ourselves, is to behave like madmen. When we are told that God demands the sacrifice of our reason, this is to make God, the ideal or despotic idol, of folly.

Reason gives conviction, but rash belief produces only infatuation.

It is quite reasonable to believe in things that one neither sees, touches, nor measures, because manifestly the infinite exists, and one can say not only I believe,

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course there is no αλογος, *no* such thing as "*déraison*," if *raison* is to be construed in its occult sense. All through his writings he grasps at any apparently neat antithesis, no matter how false it may be, or how much he thereby risks misleading the most worthy student as to his real meaning. Unreason acting as a background to show up reason is nonsense, if reason be taken in its occult sense in which he has been using it in the previous lines, *viz.*, of the force or law or impulse or design, or all put together, without which nothing can have come into being, and which accounts for all that exists, because Unreason has no occult sense, and in its popular sense is as much an evolute of the λογος, as is Reason, in the ordinary signification of the word; but E. L. could not resist the jingle of Reason and Unreason, and so without warning in the middle of the sentence he uses "Reason," for the first time in the discourse, in its restricted exoteric meaning. Moreover having laid down some law or truth in words bearing, and intended by him to bear, some broad occult sense, he constantly goes on to argue on or *play* with these in their restricted commonplace significations, introducing thus a confusion of ideas, utterly bewildering to the reader, even if the writer did not, as I suspect, frequently himself lose touch with the Higher Doctrine. If these weaknesses of our author be kept in mind, many apparent difficulties in all his works will disappear.—*Trans.*

* The original is, *Quand je raisonne mal, je n'ai point raison*, a play on words which can only be approximated in English as above.

but *I know* that an infinity of things exist which are beyond my reach.

Knowledge being indefinitely progressive I can believe that I shall one day know, that of which I am now ignorant. I have no doubts in regard to what I know thoroughly; I may doubt my knowledge if I know imperfectly, but I cannot have doubts as to a thing of which I know nothing, since it is impossible for me to formulate them.

He who says, there is no God, without having defined God in a complete and absolute manner, simply talks nonsense. I wait for his definition, and when he has set this forth after his own fashion, I am certain, beforehand, of being able to say to him, "I agree with you, there *is* no *such* God;" but that God is certainly not my God. If he says to me: "Define your God," I should reply, "I will take good care to do nothing of the kind, for a God defined is a God dethroned.* Every positive definition is deniable, the Infinite is the undefined. "I believe only in matter," another will tell me, but what *is* matter? In surgery they give that name to excretions, and one might say in philosophy, somewhat paradoxically, that matter is the excretion of thought. The materialists fully deserve to be paid off with this somewhat coarse and Carnivallic definition, they who declare thought the excretion of the material brain, without realizing that this admirable and passive instrument of the workings of the human soul is the masterpiece of a thought, which is not ours.

If I could define God, in a certain and positive manner, I should cease to *believe* in God, I should *know* what he is, but not being able to *know* this, I simply *believe* that he exists, *because it is impossible for me not to conceive a directive thought, in this eternally living substance that peoples infinite space* †

* The original play upon the words, "*un Dieu défini est un Dieu fini*" cannot be exactly reproduced in English.—*Trans.*

† Within that Substance, within every atom of it, but not outside of it. There is no extra cosmic Deity. *All* matter is God, and God is Matter, or there is no God.—E. O. This seems to me begging the question. Has any one been outside the Cosmos to look? E. O. may reply Cosmos is infinite, there can be nothing *outside* what

If believers in exclusive Religions tell me that God has revealed himself and that he has spoken, I reply I do not *believe* it, I *know* it. I know that God reveals himself to the human heart in the beauties of Nature; I know that he has spoken by the voices of all the wise and in the hearts of all the just. I read his words, in the hymns of Cleanthus and Orpheus, as in the Psalms of David; I admire the grand pages of the Vedas and of the Koran, and find the legend of Krishna, as touching as a gospel, but I wax wrath against Jupiter torturing Prometheus and serving as a pretext for the death of Socrates. I shudder when I hear the Christ reproaching in his last dying sobs Jehovah for having abandoned him, and I veil my face when Alexander VI professes to represent Jesus Christ. The executioners and tormentors of the human conscience are as odious to me under the priestly reign of Pius VI as under that of Nero. The *true Christian Religion is humanity, superhuman in the strength of forgiveness, and the sacrifice of self for others.*

The Gods to whom are sacrified men are Demons. Reason should for ever thrust away the worships of

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is infinite, forgetting, it seems to me, that what may be infinite to all conditioned in it, may yet leave room for a beyond to the Unconditioned. He admits a fourth dimension of space, and asserts further on, as will be seen, and as I believe with good reason, that there are yet fifth, sixth and seventh dimensions of space to be discovered, yet he desires to insist that the conceptions of intelligences (I give him in the planetary spirits and all) conditioned in the Cosmos, which *we* can only think of as infinite, are absolute; whereas I submit, that they are necessarily relative, and that the fact that the highest intelligences conditioned in the universe *believe* it to be infinite and can trace in it nothing but laws, by no means *proves* that to a still higher and unconditioned intelligence there may not be something outside that infinity, and in that something the intelligence whose will the discoverable Laws represent. Nay, further, I submit that intelligence *may* be inside and pervading the Cosmos, and yet be incognizable for its own good reasons by all its emanated intelligences. To me therefore the assertion that either "God is matter" (in the sense of unconscious unintelligent substance) "or there is no God," appears equally rash and unphilosophical. I fully understand the refusal to acknowledge or believe in that, of which no knowledge exists. and of which no evidence can be obtained, but this seems to me wholly different from denying its existence, which involves the assumption of omniscience.—*Trans.*

these Demons, and the idol of the Devil, which has become ridiculous by it is monstrosity. *Those who believe in the Devil, worship the Devil, for they worship his Creator and ... accomplice.* We have already said, *The God of the Devil, who reproves the Devil and yet still allows him to work on for our destruction is a horrible fiction of human wickedness and cowardice;* a God of the Devil turned round would become a Devil of a God. Thus speaks reason, but superstition would still impose silence, and that is why many people, excusably enough, leave, while pitying them, to the superstitious, their God and their Devil, and themselves believe thenceforth in nothing.

But even superstition has its *raison d'être* in the infinities of the Human intellect. The Priesthood has succeeded in converting it into a force, by subjecting it to blind obedience. Take away superstition from souls, narrow but ardent, and you convert them into fanatics of impiety. One must e'en restrain fools through their folly* since they are not *willing* to be wise.

We teach morality to children by telling them stories, and the nurses take good care not to disabuse their minds when they are frightened at Bogy. It is true that certain realistic mothers threaten their children with the wolf or the policeman, but neither wolf nor policeman can be everywhere, and the child, convinced of their absence, will laugh at the threat, whereas Bogy, who is never seen anywhere, is believed, like the Devil, to be present everywhere, and the child is all the more impelled to believe in it because it is a fiction, a poetic delusion, a story,—in one word something that takes hold on the imagination, and the imagination, powerful in men, is supreme in children.

Bogy is the children's Devil, just as the Devil of the Middle Ages was the Bogy of men.

Moreover there is no fiction which does not serve as a veil or mask for some reality. Bogy exists,

* And I must say he puts this precept into practice admirably; while laughing at the fools with one corner of the mouth, he strengthens their folly with the other.—E. O.

and the poor child will soon know him in the guise of a frowning pedant with harsh voice and more or less justly applied cane.

Then they will tell him about God and the Devil in such terms that he might easily mistake one for the other. Will he then continue satisfied with the conclusion of the drama of Punch? Punch made him laugh, the Devil wanted to make him cry; would he not wish that in the end, Punch, so often carried off by the Devil, should, in his turn, carry off the Devil? This would be a question of temperament and audacity.

Ancient Hierophants have always held that it would be the greatest crime to admit the multitude to the initiations because it would be to let loose the wolves, open the paddock of the fallow deer, and plunge all men in war one with the other under the pretext of equality.

Jesus Christ enjoined his disciples not to cast their pearls before swine. The Freemasons to this day swear to preserve to death the secrets which they no longer possess. Equality amongst men can only exist by Hierarchical grades; it can never be absolute, because Nature disallows it. There must be great and little, so that men may mutually assist, and have need of, each other.

Nothing is more difficult for the common run of men than to live according to reason, and do good for the sake of good. Their motive is almost always desire or fear, and they are to be led by hope or dread. They require moreover restraint to prevent their falling into inertia or disorder. They march better when in regiments and loaded; the monk and the soldier rejoice under an iron discipline; it is by austerities and silence that the inconstancy of woman disappears. One man lives courageously the life of a Trappist who would be a robber, did he not long for Heaven and fear Hell? Is he the better for this? Perhaps not, but certainly it is less dangerous for Society.

It is all very fine to tell the truth to men, but they will not understand it unless they have already themselves sought for and almost found it. The world of

Tiberius wanted expiations and austerities. The age of the Platonists and Stoics, of Seneca and Epictetus, was bound to embrace the Christian Morality. Virgil seems to sing near to the manger of the Man-God, and the Sibylline books promised the Christ to earth!

Luther was not carried by his *own* impulse against Rome; he was lifted and pushed forward by a current that swept over all Europe. Voltaire did not make the eighteenth century, it was the eighteenth century which made Voltaire. The reign of Madame de Maintenon and the scandals of Jansenism had disgusted and wearied France to the last degree; the funereal orisons of Bossuet seemed to have interred the Christian Monarchy, and there followed Cardinals like Bernel and like Dubois. Voltaire scoffed at everything, and made people laugh. Rousseau, however, professed that there was something in it, and people admired while persecuting him, because in their hearts the world was somewhat of his way of thinking. The revolutionists out-Rousseau'd Rousseau, and the good sense of the country sided with Chateaubriand, though all the while applauding the Voltarian rogueries of Béranger: it is progress that brings great men to the front, and the world wrongly credits them with the movement which has made them conspicuous.

The French Revolution presented a strange and ridiculous spectacle to the world, when it inaugurated the worship of Reason, personified by an opera dancer. One might have fancied that the nation was making fun of itself, and desired to avow to other nations that the reason of the French is almost always folly.

Then it was that Robespierre, to dethrone this indecent Reason, invented his Supreme Being, but public opinion would not ratify the change; it remembered God and realized that the Revolution was shifting its ground. Bonaparte who followed understood that Religion was not dead, but Religion for him could only be Catholic, in other words authoritative; he re-opened the Churches, and tried to lay his hand on the Pope, but the Pope slipped from him with the world.

It is that the reason of Religion is superior to the reason of Politics, because it is only in Religion that

right takes the lead of might. For a right to be inviolable it must be proclaimed as Divine. Right and Duty are above man, God preserves the one, in imposing the other on him; God is the Supreme Reason.

A body cannot live without a head, and the head of the social body is God. A body changes but does not die if its head be immortal. God is the Truth and Justice that never change; it is for this cause that the state should give way to religious reasons. The Church is the prototype of the Fatherland; it is the Universal Fatherland, and the unity of the Christian world* is something greater than the unity of Germany or Italy.

Moral force is superior to physical force, and spiritual power gets the upper hand of temporal power. If St. Peter had never drawn his sword, Jesus would never have said to him, "when you are old, you will stretch out your hands, and others will put on them bonds to lead you whither you would not go." The king of Italy has taken Rome from the Holy Father, because St. Peter took by force the ear of Malchus. Malchus or Male signifies in Hebrew, the king. Be it as it may, the capital of the Christian world ought not to belong exclusively to Italy. The supreme representative of Divine Humanity ought to be a priest to bless and a king to pardon. That is what reason tells us, and if the Pope *believes* that a father of a family ought to be infallible for his children, that the head of religion ought to have no dealings with irreligion; that liberty of conscience ought not to be permitted; if he *believes* himself obliged to turn society upside down; if he protests in a word against each and everything that appears to him contrary to dogma, why of good right, setting aside the justice of the question, the Pope is a thousand times right! †

* But when or where has such Unity ever existed?—*Trans.*

† It is scarcely necessary to tell most readers that all this is elaborate chaff. Still our author's persistent habit of saying, apparently seriously, what he does not believe and what he does not mean any one but "*les fous*" to believe, is likely, too often to become seriously misleading to this latter large and respectable class.—*Trans.*

Next to the passions, the greatest enemies of human reason are the prejudices. We do not examine *how* things are; we simply will that they should be in such and such a way. We refuse to change our opinion, because this humiliates our pride, as if man was born infallible, and should not day by day instruct and perfect himself. When I was a child, said St. Paul, I thought as a child, I spoke and acted like a child, but when I became a man, I put off all the things which pertained to childhood. The apostle here proclaims the law of progress and even applies it to the Church, but this is what the theologians obstinately refuse to understand.

We must distrust devout prejudices as much as impious prejudices. True piety is essentially independent, but she submits herself, reasonably, to customs and laws, when she cannot hope, and even often when she does hope, to change them.

Jesus would not that they should pluck up the tares which were mixed with the wheat, for fear lest at the same time they should uproot the good grain. Wait for the harvest, said he, and then they will separate the wheat from the evil weeds. There are epochs of summing up and synthesis, in which criticism ought to distinguish the true from the false. We are at one of such epochs in which prejudices ought no longer to be tenderly handled. Nevertheless, we must not be harsh with the people who hold them. Let us show, softly and patiently, the truth, and the falsehoods will fall of their own accord.*

Prejudices are the bad habits of the mind; they spring from education, from ignorance or intellectual sloth, from interests of position, reputation or fortune. We readily believe in the truth of what pleases us and still more readily in what flatters us; the best feelings, even when exaggerated, become sources of prejudice; the love of family produces pride and the intolerance of caste; the love of country gives place to national arrogance; people think that they should be

* This is true, but only half the Truth. *Per contra* remember that the longer you let the weeds stand the wider will their seeds be disseminated, and the larger and stubborner the growth you will have to deal with.—*Trans.*

French, or English, rather than that they should be *men:* religious enthusiasm leads on to many other excesses. Succeeding ages despise, condemn and execrate each other; the Christians are dogs for the followers of Mahomet, the Jews are obscene beings for the Christian, the Protestants are Heretics, the Catholics are Papists ... where are the reasonable men?

Reason is like Truth; she shocks when seen naked.

To be too much in the right is to be in the wrong. Reason should persuade and not impose herself. She has little power over children, and almost always displeases women.

She is a power, but it is an occult power; she should govern without showing her hand.*

It requires a very powerful and firm mind to devote oneself without danger to the occult sciences, and above all to the experiences which confirm their theories; magnetism, divination and spiritualism still people the madhouses and the Hermetic Philosophy may add further victims. The most celebrated proficients in these sciences have had their moments of aberration. Pythagoras remembered to have been Euphorbius. Apollonius of Thyana caused an old beggar to be stoned to stay the Plague. Paracelsus believed that he had a familiar spirit hidden in the pommel of his long sword.† Cardan allowed himself to die of hunger to justify astrology. Duchenteau, who reconstructed and completed the magic calendar of Tycho-Brahe, also died miserably in attempting an extravagant experiment. Cagliostro compromised himself with a set of rogues, in the matter of the Queen's necklace, and went away to die in the dungeons of Rome. The interior of the ark is not to be looked at with impunity, and those who will touch it run the risk of being struck like Moza by lightning. *I do not speak of the fear, the envy, the hate of the vulgar which everywhere pursue*

* He seems to draw but a feeble line between "the Occult" and "the Jesuitical."—E.O. Doubtless because he himself, like many other occultists, was avowedly somewhat Jesuitical in his dealings with non-initiates.—*Trans.*

† Eliphas, as usual, is here poking fun at his *Public.* He is perfectly aware that all these pretended traits of madness have an occult signification.—*Trans.*

*the Initiate, who does not know how to conceal his knowledge. True sages escape from this danger.** The Abbé Trithemus lived and died peacefully while Agrippa, his imprudent disciple, closed prematurely in a hospital a life of disquietude and torment. Agrippa, before his death, blasphemed against the Science as Brutus at Philippi had blasphemed against Virtue, but despite the despair of Brutus, Virtue is more than an empty name, and despite the discouragement of Agrippa, Science† is a Truth.

At the present day, occult sciences are scarcely studied except by presumptuous ignorami or eccentric savants; women furnish their necessary ground, in hysterical crisises and doubtful sonambulism. People want above all things prodigies; to cog the dice of Fortune, to shuffle the cards of Fate, to have philtres and amulets, to bewitch their enemies, to put jealous husbands to sleep, to discover the universal panacea of all the vices, not to reform them, but to preserve them from the two great diseases that kill them—deception and lassitude; countenance such schemes, and one is sure to travel quickly on the high road of folly. If the hasty Achilles of Homer had been wholly invulnerable, he would only have been a cowardly assassin, and the man who was sure of always gaining at play would soon ruin every one, and ought to be branded as a swindler. *He who by a single act of his Will could entail on others sickness or death, would be a public pest, of whom Society ought to rid itself;* to win love save by natural means is to commit a sort of violation; *to evoke shades is to call down upon oneself the Eternal Shadows.*‡ To deal with demons one must be a demon. The Devil is the spirit of Evil; the fatal current of misdirected and evil wills. To enter this current is to plunge into the abyss. Moreover the Spirit of Evil only replies to rash and unhealthy curiosity. Visions are the phenomena of drunkenness or delirium. To see spirits? What a chimera! It is as though one professed

* I am glad he admits the principle.—E. O. What the principle "*de dissimuler*"? I fear it is a principle *all* are only *too* ready to admit.—*Trans.*

† He means here of course *Occult* Science.—*Trans.*

‡ Very right.—E. O.

to touch music and bottle thought. If the spirits of the dead have gone out from amongst us, it is because they could no longer live here. How do you suppose they are to come back? *

But then it will be said, what can be the use of magic? It enables men to understand better the Truth, and desire Good in a healthier and more effective manner. It helps to heal souls and comfort bodies. It does not confer the means of doing evil with impunity, but it raises man above animal lusts. It renders man inaccessible to the agonies of desire and fear. It constitutes a divinely radiating centre, chasing away before it phantoms and darkness, for *it knows, it wills, it* CAN and *it holds its peace.* This is the true magic, not that of the Necromancers and Enchanters, but that of the initiated and the Magi.

True magic is a scientific force placed at the service of Reason. False magic is a blind force added to the blunders and disorders of Folly.†

Paradox VI.—THE IMAGINATION REALIZES WHAT IT INVENTS.

Behold! the greatest magician in the universe! It is she who makes the memory yield its fruit, who realises beforehand the Possible, and invents even the

* All this is true, in one sense, but as E. L. well knew it is not the whole truth.—*Trans.*

† Darkness, *bad* or evil, as given in the Codex Nazaraeus, are merely a gradual waning of the Pleroma or akasic light. (*Caligo ubi exstiterat etiam exstitisse decrementum et detrimentum*). The Sorcerer uses the grosser, the *physically* more potential principles of akasa. The Pleroma of the Greek authors of Christianity is our akasa. "Air, the ether is the Pleroma, the space held from Eternity by the ONE existence." (Onomasticon, 13.) "To pan pleroma tōn aionōn—universum pleroma aconum." (Irenaeus, I, 1., p. 15). "In him dwells all the Pleroma carnally." (Engl. vers.) "For in him dwelleth all the fulness of the Godhead bodily."—(Coloss., 2, 9.) E. O.

Impossible. To her miracles cost nothing. She transports houses and mountains through the air, places whales in the sky, and stars in the sea, gives paradise to the hatchis or opium eaters, offers kingdoms to inebriates, and makes Perette dance with joy under the milk pail. Such is Imagination.

It is to the Imagination that we owe poetry and dreams; it is she who embroiders fables and symbols on the veils of the Great Mysteries. She makes up the stories for the children, and the legends for the peasants. She makes the thundering Gods and exterminating angels appear on the hills, and the White Ladies and Virgins near the founts. She makes predictions which are accommodated to facts, or reinterpreted when they are not realized. She is the nurse of Hope and the accomplice of Despair. She gilds the aureole of the Saints, and bronzes the horns of the Devil. She heals and kills, saves some and damns others, is chaste as the Virgin or impure as Messalina. She creates enthusiasm and thus enlarges, almost beyond the limits of the possible, the empire of the Will. She creates a belief in happiness and gives it, for so long as the dream lasts.

The imagination is the crystalline lens of our mind. She refracts the luminous rays of our thoughts, and magnifies the images of all our perceptions. The scope of our vision is so small that to see rightly in this narrow world we must see things larger than in nature.

People, devoid of imagination, never accomplish anything great, for everything appears to them in mean proportions. The astronomer contemplates the universe and imagines the Infinite; *the believer contemplates Nature and imagines God.* In truth, the Imagination, is greater than Thought. Science is overflowed by faith, and without faith, science would remain uncertain.

What is Algebra but the Imagination of pure Mathematics, and what is the Kabala but the Algebra of Ideas. The imagination of Kabalists has converted Philosophy into an exact Science by connecting ideas with numbers; the Science of Analogies is wholly a Science of Imagination, and great nations are but

congeries of cold enthusiasts, who powerfully imagine glory.

Collective imaginations achieve the results of the solar microscope. Heroes, especially, grow greater after their deaths, and the fictions of opinion raise upon superb pedestals the high majesties of history. Who will ever know the exact measure of Alexander the Great, or Napoleon I? Marat and Napoleon were two little men, energetic, and ambitious of renown; the one desired to free the world which the other proposed to enslave; the first desired a rivulet of blood, the other made rivers of it flow, and then bequeathed to us two invasions, the reign of his nephew, and overwhelming catastrophies; the one is execrated, the other adored; for one the gallows,* for the other the triumphal arch and column, and both are exaggerations—the one of infamy, the other of glory.

It is because Marat, more disinterested and more sincere at heart than Napoleon the First, was only a raging, screaming Tribune, while Napoleon was a man of genius, that is to say a despot of the human imagination. It is because the poetry of nations loves better splendid crimes than mean virtues, because the masque of Marat is a grimace that would raise laughter if it did not evoke horror, whilst the medal of Napoleon is a majesty which imposes itself on the worship of the future. These are conclusive reasons.

If imagination finds one real point of support, it is the lever of Archimedes; without a real basis, it is only a stick on which fools ride.

Relying upon scientific and reasonable hypotheses, Christopher Columbus imagined America, dared to set off to discover it, and found it. *When one knows and when one wills, one ought to have the courage to dare.*

Imagination is the Creative Power. God is the Imagination of Nature. She has her dreams and her nightmares, but these do not prevent her Epos from being glorious. The architects of the Middle Ages have sketched its outline in their magnificent Cathedrals where the carved spouts, corbels and florid ornamentation serve

* In the original "*les gémonies*," that is the Roman place of execution.—The Tyburn of Rome.—*Trans.*

to bring out the pure lines of the Ogives and the placidity of the Saints. These great artists had guessed the enigma of good and evil; they understood light and its shadows.

It is the Imagination which works miracles; by an act of their imagination a few peasant children cause churches to rise from the earth, and shake entire populations; witness the pilgrimages of Lourdes and La Salette. By imagination Joshua arrested the sun, and caused the walls of Jericho to fall at the sound of his trumpets; by the imagination bread becomes God, and the wine of the chalice is changed into immortal blood, and, we do not profess to say, as may be well imagined, that this is *not* so; but this is, as we imagine it, according to the word and on the faith of Jesus Christ. *

Imagination heals the sick and makes the fortune of celebrated physicians; it creates Homœopathy from which so many believers derive good: it makes tables speak, and dictates to mediums, pell mell, pages of learned matter and the grossest ignorance, prayers and curses. It gives horns to Moses, and to the cuckolded husbands, making the first resemble the Devil, and the latter either furious bulls or patient and mild mannered oxen. It amplifies wisdom, exaggerates folly, demands too much of truth, makes falsehood look truthful; at the same time it is not falsehood for the imagination; all that it affirms is true as poetry, and can poetry ever tell us falsehoods? That which she invents she creates, and that which is created, exists. To imagine the truth is to divine, to divine is to exercise the Divine power. In Latin they call the man who divines, *divinus*, that is to say the Divine man, and the poet is styled *vates*, that is to say, prophet.

Faith has for its object only the divinations of those who imagine the Eternal Truths. Moses imagined Jehovah and the cloud hung over the tabernacle.

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* One of our author's characteristic "*grimaces*," which he must have thought witty, as they could impose on no one, but which exasperate the ordinary readers as in equally bad faith and bad taste.—*Trans.*

Solomon imagined the universal temple, and that temple destroyed successively by the Assyrians and the Romans is still standing under the name of St. Peter's of Rome. Alexander imagined the unity of nations, almost realized under Augustus, and imagined again later by Peter the Great and Napoleon the First, whose antagonisms still maintain the balance of the world.

The Imagination is the eternal go-between in light amours. It is by the imagination as a rule that impressible and nervous women are taken. It is often sufficient for a man to be strange or even horrible in order to be loved. The Marquess of Sade, Mirabeau, Marat, were all beloved; Cartouche and Mandrin had been so before them. Women of the world had fallen in love with Lacenaire, and we are assured that in his prison Troppmann used to receive love letters. The Don Juans and Lovelaces owe most of their successes to their evil reputations; the lordly Bluebeards never lack victims, and it is especially when the daggers of the Lanciottos are raised above them to strike that the Francisca's di Rimini love to taste the forbidden fruit. That which most powerfully excites the imagination, and consequently desire, is the consciousness of danger: hence the God of the bible wishing the woman to become a mother forbade her under pain of the most terrible penalties to touch the fruit which would make her yield to love. *

It was only in fact when they knew that they were doomed to die that the man and woman bethought themselves of providing successors. Death ploughs the ground of Love, and Love sows there the seed from which is destined to develop the Harvest of Death. It is forbidden on pain of Death to enter into Life, since all who are born are condemned to die. This is what is meant by original sin, and the birth sin, of which we can only be guilty in the persons of our parents, stretching backwards from one to

* This is not the occult meaning of the Legend referred to, and this E. L. of course knew. He seems constantly to fear that he may have somewhere spoken too plainly and to feel it a duty to set his readers off on a wrong scent.—*Trans.*

another until we reach the first. The sin of birth is the consequence of the sin of Love, that nature always makes a show of forbidding to mankind in order to stimulate their longing for it.

Imagination is the Pegasus of the poets, the Hippogriff of the Paladins, the eagle of Ganemede, and the dove of Anacreon; it is the car of fire of Elias and the angel which bears away the prophets, holding them by the hairs of the head. It is the cherubim with burning pincers cauterizing the stammer on the trembling lips of Hai, the mysterious Proteus that must be tightly squeezed in the realms of reason to compel it to assume a human shape and tell the truth.

Just as there is a latent heat which determines the molecular polarization of bodies, *so there is a latent light that manifests itself in us by a sort of internal phosphorescence.* It is this which illumines and colours the phantoms of our visions and our dreams, and exhibits to us in the absence of all external light such astounding photographic pictures. It is by means of this light that we read in the memory of nature, or in the general reservoir of impressions and forms, the rudimentary germs of the Future in the archives of the Past. Sonambulism is a state of immersion of the thought in this light invisible to waking eyes, and in this universal bath wherein are reflected all presentiments and all memories, minds meet and intelligences interpenetrate each other. Thus it is that one can guess, translate, and explain the ideas of another. It is thus that the brain of one becomes for another an open book, which it can read off readily. The wonders of lucid Sonambulism have no other cause, and are explained by a series of mirages and reflexions. *The interior light bears the same relation to the external light that negative electricity bears to positive electricity*, and it is on this account that phantoms appear specially at night,* and that

* Only partially on this account. There are many other reasons. The terrestrial magnetic conditions differ widely during the day and the night. The physical energy is at its lowest ebb during the night, and the more vigorous the physical powers the less scope for the psychical perceptions, and there are many other factors.—*Trans.*

sorcerers require darkness to perform their pretended miracles; it is for this reason that the spirits and mediums cannot produce their peculiar phenomena before all kinds of persons; they require a small sympathetic circle, predisposed to the contagious influence of that interior phosphorescence which makes the one set, see and feel what would be neither visible or sensible to the others. Then one is slowly and progressively pervaded by the life of the dream *; the furniture moves, pens write without being touched, men rise from the earth and remain suspended in the air. Then realities run mad, and mad ideas seem real; the seers and seeresses are insensible to pain. The convulsionaries of St. Medard begged to be beaten with logs of wood or bars of iron; sonambulists find in pure water all the flavours that the magnetizer chooses to imagine. The dead appear, hands without bodies come and touch you: but let a healthy man, or one out of sympathy with the circle enter, the oracles are silent, the hands disappear, the furniture ceases to dance, everything returns to its natural order,† and the members of the circle are as sulky and displeased as sleepers who have been suddenly startled out of sleep.

This light of dreams, which we might call the dark or black light, exists independently of the sun and stars, as does the light of fireflies or glow-worms; it never mingles with the visible external light, but it may leave its imprints on the brain—imprints transitory in the hallucinated, durable in the insane. Nervous organisms congested with black light become ill regulated magnets, and produce at times on inert objects atttactions or pressures, the results of which

* E. L. apprently knew very little of this branch of the subject. He apparently fancied that all phenomena were subjective.—*Trans.*

† All this of course is a hasty generalization, founded on insufficient date. All this *may* happen, *or*, it may *not*; it will depend on the relative magnetic (I use the word for lack of a better) powers of the circle and the intruder, including in the circle the influences that have been attracted to it. Plenty of such intruders, utterly sceptical and thoroughly hostile to the supposed dupers and dupes, have found their presence, and even wills, wholly inadequate to check the progress of the phenomena.—*Trans.*

seem marvellous, especially when amplified and multiplied, as they almost always are, by the obliging imagination of the spectators; for credulity ever lends itself willingly to miracles. Weak minds are naturally inclined towards the marvellous, and it is not easy to undeceive them when they insist on being deceived.

Never has a miracle been performed for the triumph of science and reason; never has one occurred in the presence of wise and educated persons. Strange phenomena reduced to their simplest expression may excite the curiosity and stimulate the investigation of men of science, but can demonstrate in no way the intervention of supernatural beings.*

As a fact God only is supernatural in the sense that He is the Master of Nature. All that is not God falls necessarily into the order of Nature. †

We must simultaneously ignore all the Laws of Nature and all the rules of exegis, if we are to accept literally and in a natural signification the Dogmatic and Sacramental expressions of the Scriptures and the Councils. Thus the Faith teaches us that in the Sacrament of the Eucharist there is a transubstantiation. Is this transubstantiation natural? Clearly it is not; it is mysterious and sacramental. You may substitute one substance for another, but one substance does not become another; it is always the same substance, amalgamated or modified. Chemistry decomposes and recombines bodies, but it does not turn one thing into another, for in that case the two things would at the same time be, and not be.

To change literally and totally water into wine, it would be necessary to annihilate water and create wine—

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* All this, though literally true, is grossly dishonest. As a Kabalist Eliphas Levi knew all about elementals and elementaries. Of course these are *not* supernatural, as they belong to nature, so that what he says is true in the letter, but it is false in spirit, because he knew that all his readers considered such beings supernatural, and would hence understand that he denied their existence. So with miracles; of course these are but the results of *unknown* natural laws, so that here too what he says is true to the letter but false to the spirit, as leading the reader to infer that he denied the occurrence of what *people call* miracles.—*Trans.*

† Fallacy and assumption, and he knew it.—E. O.

two absurdities. For nothing can be annihilated and wine cannot be created without grapes.* To evaporate the water and substitute for it wine would be a mere conjuror's trick and not a change of substances. Bread may become flesh and wine become blood, but only by the processes of assimilation and not by transubstantiation. These dogmatical expressions must, therefore, remain restricted to the domain of Dogma and Symbols. Taken scientifically and in their natural sense they are absurdities. Dogma is the formula of imaginary realities. Note well that we say realities and not fictions. The affirmations of Dogma are realities for Faith,† but they are imaginary, because we can only conceive them through the imagination since they elude the analysis alike of Science and Reason.

It is the Imagination solely that performs all miracles. What in fact *is* a miracle? It is an exceptional phenomenon of which the cause is unknown. Science then holds her peace and leaves Imagination to speak, who at once proceeds to invent and assert a cause out of all measure and proportion to the effect. The crowd accept this assertion as gospel and the miracle is incontestible.

All educated people know that the miracles of the Bible are oriental exaggerations.‡ Moses took advantage of the rise and fall of the sea; Joshua found a ford in the Jordan, he used to breach the walls of Jericho, one of those explosive compounds of which the Priests possessed the secret; and the national Poets tell us that the sea opened, the Jordan flowed backwards, and that the walls fell of their own accord. It is the same thing with the sun arrested in its course to mark a great day of Victory.

Do we not read in the Psalms of David that the mountains have lept like rams and the hills like lambs?

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* London wine merchants could tell him a different story.—*Trans.*

† That is *Blind* Faith.—E. O.

‡ They know nothing of the kind; some may be so; some are probably very fairly accurate traditions of occult phenomena, but, E. L. knew apparently very little of the physics of occultism.—*Trans.*

Must we take this literally *? The same Poet adds that stones have been changed into pools and rocks into fountains. Have we here a transubstantiation? The theologians contend that we must take literally the words of Jesus Christ when he says of the bread, "This is My Body" and of the wine, "This is My Blood," but then we must also take his words in a literal sense when he says "I am a true Vine and you are its branches." Now was Jesus Christ truly and literally a vine? †

Must we believe that the knowledge of good and evil were really and truly a tree, and that the bitter fruits of this double-stemmed tree that yields life and death were peaches or apples? The Serpent of Eden and the Ass of Balaam, did they really speak? People will cease to ask such questions when the men who profess to teach others cease to be as stupid as savages.

Imperturbable good sense, united to a powerful Imagination, constitute what is called Genius. The man who possesses both these forces can become entirely independent, and exercise at will a real influence on the common herd. He will create for himself, if he so will, servers and friends, unless he makes his genius subservient to some secret weakness. It is possible to have dogmatic good sense, without having practical good sense. Great men are often their own dupes; they love glory as Orpheus loved his companion; they go to seek it everywhere, even into Hell, and turn round at the wrong time to see if Eurydice is following them. True glory is what none can take from us; it consists in merit, and not in the applause of the multitude;‡ it fears not the caprices of Destiny, because it owes nothing to chance; it

* All this is pure sophistry. Of course the two things are utterly distinct; in the one case there is clearly the use of metaphor, in the others, previously referred to, there is equally clearly an assertion of fact; the latter *may* be a fiction, but it can neither be rejected nor discredited on the score that elsewhere tropes and metaphors are employed.—*Trans.*

† This of course is a fair argument against the Roman Catholic Dogma of Transubstantiation.—*Trans.*

‡ ".....worth is the Ocean,
Fame is but the bruit that roars along the shallows."—*Trans.*

loves neither tumult nor noise; it is in the silence of Earth that we enjoy the peace of Heaven.*

Paradox VII.—The will accomplishes everything, which it does not desire.

Prince Sakia Muni, who has been called Buddha, said that all the torments of the Human Soul had their origin in either fear or desire; and he concluded by two sentences which we may thus render—

Desire then nothing, not even Justice; wait until soon or late Heaven accomplish it.

Nirvana is not annihilation; it is, in the Order of Nature, the great appeasement.

To will without fear and without desire is the secret of the Omnipotent will.

God fears nothing; he knows that evil cannot triumph, and he desires nothing; he knows that the good will accomplish itself, but he wills that truth should be, because it is true, and that justice should be done, because it is just.

Magic ought to *will*, whatever the Mage *wants*.

He wants the beauty of nature, which he enjoys in its fulness, because he never abuses it. He wants the Springs to come flower laden, the roses to bloom in their beauty, the children to be happy and the women beloved.†

He wants men mutually to assist each other, to encourage the young and help the old.

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* The conviction of the especial fitness of each to know best his own peculiar nature and powers. Power has its illusion. Let every one accomplish his mission.—E. O.

† I beg to demur to this latter. "*Le Mage*" wants nothing of the kind—unless, indeed, he be a Frenchman.—E. O.

He wants the eternal good to triumph over the transitory evil, and he takes part patiently and peaceably in the work of Society and Nature.

He wants order, he wants reason, he wants goodness, he wants love, and for that which he wants he works with all his strength, for thus he wins immortality and happiness.

Desiring nothing, he is rich; fearing nothing he is free; wanting only what he ought to want he is happy.

A Poet has said of God :—

For Him, to will is to create; to exist, is to produce.

We may say as much of the Mage—Wishing for the good, is to do good and no existence is barren.

Job, stretched upon his dunghill, accomplished a sublime work. He gave Patience to the world.

All suffering is a giving birth; poverty brings riches, sickness health, captivity deliverance, punishment expiation and pardon; tears are the seed of joy. Death nourishes life. For him who *knows* and loves, all is hope and happiness.

Fortune, honour, and pleasures, these are what the majority of men crave, and they never dream that pleasures are the ruin alike of fortune and of honour; that riches produce satiety and a disgust for pleasures, and that honours are too often purchased by baseness.

What deceptions too attend these! The miser treasures up misery, the voluptuary depraves his senses and kills his heart, and the ambitious, thinking to scale the Capitol, find only the Tarpeian rock; the miser hungers and thirsts like Tantalus, the voluptuary turns on the wheel of Ixion, the ambitious roll the rock of Sisyphus. Their life is Hell, their end Despair.

The Mage, or if you prefer it the Sage, welcomes pleasure, accepts riches, merits honours, but he is never the slave of any of them. He knows how to be poor, to stint himself and suffer; he endures willingly forgetfulness, because his happiness, which is his own, expects nothing and dreads nothing from the caprices of Fortune.

He can love without being beloved; he can create imperishable treasures and raise himself above the

level of honours, the gift of Chance.* What he wants he possesses, for he possesses profound peace. He regrets nothing of that which must come to an end, but he remembers with joy all that has been good for him. His hope is already a certainty ; he knows that *Good is eternal*, and that *Evil is transitory*.† He can enjoy solitude but he does not fear the society of man ; he is a child with children, joyous with the young, staid with the aged, patient with fools, happy with the wise.

He smiles with all who smile, he mourns with all who weep. He takes his part in all festivities, sympathizes in all mournings, applauds all strength of mind, is indulgent for all weaknesses ; never offending any one, he has never to pardon, for he never thinks himself offended ; he pities those who misconceive him, and awaits the opportunity of doing them good. It is by the force of kindness that he loves to revenge himself on the ungrateful. Ready, himself, to give everything, he receives with pleasure and gratitude all that may be given him. He leans with affection on all arms stretched towards him in times of difficulty, and does uot mistake for virtue the fretful pride of Rousseau. He thinks that it is doing a service to others to give them an opportunity of doing good, and he never meets with a refusal either an offer or a demand.

Think you that a man of such a character is not greater than a king, richer than a millionaire, more happy than a Faublas or a Sardanapalus? Happy he who shall understand this greatness, appreciate these riches, and taste this joy and these pleasures! He will want nothing else, and all he wants, he will have.

Perfection is equilibrium, and excesses of privation are as injurious as the excesses of enjoyment. Mace-

* In the original "*aleatoires*," a word I never met with in French and can find in no dictionary, but manifestly derived from "*aleatores*," pertainiug to a gamester.—*Trans.*

† He knows nothing of the kind ; what he knows he tells, *viz.*, that Good and Evil are *both* eternal, because both are fictions of the Human imagination, and Humanity, or God in Nature, is eternal.—E. O.—I venture to submit that this is liable to misconstruction. In the absolute, in the highest transcendental sense, Good and Evil may be both fictions, but relatively to, and *quoad* conditioned existences of all degrees, Good and Evil are real.—*Trans.*

rations have their unhealthy epicurism, and the Faquirs love to wither away in the ecstasy of their pride. The penitent executioners of their own bodies and of their souls, feel the cruelty of the God, whom they think to avenge, triumphing in them. The burners of men are those who submit to cruel self-discipline. The Pope Pius V was an ascetic, and the terrible St. Dominic was a penitent, pitilessly rigorous to himself. The fanatic capable of killing himself for God, is capable of killing others ; the orgies of austerity harden the heart as certainly as the orgies of pleasure.

Arrived at perfect equilibrium, the man may walk or run, without fear of falling. One must be some one to deserve to exist, but one is some one to do something; we exist only to act; we think to speak. Reason also is the Word, but the Word is not only speech, it is life and action. We are strong, to labour; we are learned, to teach; we are physicians, to heal the sick. We do not light a lamp to hide it under a bushel, said Christ. The light should be placed on a candlestick; *each one owes himself to all, as all owe themselves to each.* We must not hide away the talent of gold ; we must carry it to the Bank. To live is to love, and to love is to do good. We should desire the progress of humanity, the prosperity of our country, the honour of our family, the welfare of all the world. He who interests himself in no one is a dead man who should be forgotten.

If any one wishes to come after me, said Christ, let him renounce himself, let him carry his cross and follow me. To renounce oneself is to come out of egoism in order to enter into charity. *The true life of man is not in himself, but in others.* To carry one's cross is to bear courageously the pains and troubles of life. All Sages have had their crosses. Jesus before he ascended Calvary had the ingratitude of the Jews and the folly of his disciples; Socrates had Xantippe, Plato had Diogenes; philosophy has to be learned in the Book of Job. Happy they who weep, said the Master, but more happy, say we, those who know how to suffer without weeping. Fénélon, in his Dialogues of the Dead, finds Heraclitus more human than Demo-

critus. Rabelais does not agree with him; animals weep, but man alone is capable of laughing; laughter is therefore more human than tears. Laughter is the consolation of man, and Homer made it the privilege of the Gods. The Epitaph on the Scandinavian Hero was, "He laughed and died."

It is true that there is the good laughter and the bad laughter, but the good is the true, the other is only the gobble of the turkey or the grin of the ape. Good men and clever men know how to laugh, but the wicked and fools can only snigger.* Frank laughter is a fruit of that joy which a good conscience gives.

The tree may be judged by its fruits, says the Gospel; we do not gather grapes from brambles. *Determine, to begin with, to be really good, and all that you do* will *be good.* The Good, the Beautiful, the True—Virtue, Honesty, Justice—are things inseparable, out of which grows true happiness; for the result of all is Peace, which is the tranquillity of the Eternal Order.

For the will to be powerful it must be persevering and calm. God does not waver, says the Bible, and we can never advance by continually halting and retracing our steps. When we have sown the good seed, we must move the earth no more, but we must yet not cease to water what we have planted. Then the germ will be produced, and the plant will sprout of itself. When we have placed the leaven in the dough, we must leave it to work. The smallest effort constantly repeated ends by conquering all obstacles. We ought to persevere with an invincible patience. The most powerful men are those that do not excite themselves, and who only act to the purpose, with moderation and judgment. It is the economy of labour which creates and augments wealth. Economy, however, is not to be confounded with avarice. The wealth of the economist is living, that of the miser is dead. The economist husbands, the miser buries; the economist spends and

* This is a good old Scandinavian word, and more nearly translates the original "*ricanner*" that either "giggle" or "sneer" the usual translations.—*Trans.*

distributes, the miser holds and sequesters; the wealth of the economist is useful to all, that of the miser is useless to others and even to himself. The one uses, the other abuses; the one gathers, the other monopolises; the possession of the one is property, of the other is pillage and the receipt of stolen property.

Man assuredly has no right to live only for himself; his rule of conduct cannot be his own caprice. A child of nature, he must respect its laws; a member of society, he must accept its duties. His will may make him sovereign, but it is solely on condition of his being a constitutional sovereign; all disorderly wills are shipwrecked and go to pieces. Every caprice is a foolish expenditure of life, and a step towards death.

To will effectively we must will correctly and justly. To will correctly we must judge rationally of things and not allow ourselves to be carried away by prejudice or passion.

The opinion of the common herd is not the rule of conduct of the sage. He does not overtly attack it, but he does not conform to it.

There is moreover at the root of all popular opinions some truth misunderstood. To have power and enjoyment fascinates and attracts all men, and truly to have power and enjoy oneself constitutes the fulness of human life. In what then do the fools differ from the sages? In that the former take the means for the end, and it results that the greatest good becomes for them the greatest evil. To have everything except intelligence and reason—what luxury of misery! To have all power, to do evil—what a horrible doom! To enjoy the abuse—what suicide! Is a coward a warrior because he has grand weapons? *Is a pig a man because it eats truffles off a golden plate?* Can one be proud of commanding others when one is not master of one's self? Alexander the Great conquered the Indians and the Persians and was unable to conquer his own intemperance. Master of the World, he yields to a fit of fury and slays his friend Clytus. It seemed as he were about to rend asunder a universe too narrow to contain him, and he bursts with wine in a frantic

revel! He dies of delirium tremens. This man, now God, now brute, who had made nations tremble before his ambitious madness. He dies young, like all exaggerated hopes, and the abortion of this gigantesque existence is a fraud upon glory. What nothingness after so much glory! What idle renown evaporates around that little corpse! and was it not of him that Jesus thought when he said, what profits it a man to have gained the universe when he comes to lose his own soul?

The frog in the fable swells itself out trying to become monstrous and ends by bursting, and if even a man, void of Reason, did succeed in aggrandising himself beyond measure, what could he become save a gigantic unreason, an enormous folly, a more intense shadow to be pierced with all the brighter flash by the smallest spark of Reason; for, whether on the thrones of science or power, or in the most humble condition, Reason is ever the same; she is the light of God! Reason is like the Host consecrated by Catholic belief, the Host of which the most imperceptible fragments contain or rather express God in his fulness. Where Reason is, there is divinity. What Reason wills, God wills. The reasonable being participates in the divine Royalty. He wills because Reason wills, and his will is invincible. He can say like Christ, I am the principle that speaks. He may have his opponents, his persecutors, his oppressors, but he has no masters on earth and his equals are in Heaven.

The sun which shines upon an insect is not less glorious than the sun which renders the moon resplendent, and a beggar in the right is superior to a prince who is in the wrong.

Diogenes with good reason preferred one ray of the sun to the shadow of Alexander, and the cynic proved himself the equal of the conqueror whose power he limited by his own right not to be troubled. To desire nothing, to fear nothing, and will patiently what is just, this is to be greater and stronger than all the masters of the earth.

Synthetic Recapitulation.

Magic and Magism.

The name of magic, after having been so dreaded and so execrated in the Middle Ages, has become in our days almost ridiculous. A man who seriously occupies himself with Magic will hardly pass as a reasonable being unless set down as a physician and a quack. Credulous folks suppose that all magicians are workers of wonders, and being moreover convinced that only the Saints of their Communion have the right to perform miracles, attribute the ideas and phenomena of magic to the influence of the Devil or evil Spirits. For our part we believe that the miracles of the Saints, and those which are attributed to demons, are alike the natural results of causes which are abnormally brought into action. Nature never disturbs herself; her standing miracle is immutable and eternal order.

Moreover Magic must not be confounded with Magism. Magic is an occult force, and Magism is a doctrine which changes this force into a power. A Magician without Magism is only a Sorcerer. A magist without magic *is only one who* KNOWS. The author of this work is a magist who does not practise magic;* he is a man of study and not a man of phenomena.† He does not

* His incessant struggles with the "idea" rooted in him by his unhappy Catholico-Romanism, having occupied and wasted all his time.—E. O.

† It is at least questionable whether this be not the best, wisest, and safest position. Admitting that by a devotion to Occult Physics, two supreme gifts are attainable,—one the preservation of the individual memory right through all the further lives on this and the other planets of our cycle, throughout a complete circuit—in other words the quasi-immortalization of the personality; and second the power of controlling and directing our own future after death instead of being drawn into the vortex and being there disposed of

claim to be either a magician or a mage, and he can only shrug his shoulders when he is taken for a sorcerer. He has studied the Kabala and the magical doctrines of the ancient sanctuaries; he feels that he understands them, and he sincerely believes in and admires them: to him they are the noblest and the truest Science that the world possesses, and he deeply regrets that they are so little known. For this it is that he seeks to make them better known taking only the title of Professor of the Highest Science. The Science of Magism is contained in the books of the Kabala, in the Symbols of Egypt and of India,* in the books of Hermes Trismagistus, in the oracles of Zoroaster, and in the writings of some great men of the Middle Ages, like Dante, Paracelsus, Trithemus, William Postel, Pomponaceus, Robert Fludd, &c.

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while still in a passive state under the laws of affinities; yet it is at any rate questionable whether even these, the highest gifts, which not one per cent of adepts even attain to, really profit a man in the long run. Most certainly to attain them an utterly self-regarding life is needed in the case of men of our race. A sublime selfishness it may be, but none the less selfishness, is essential to the attainment of these highest gifts. It is at least open to doubt whether an active life of unselfishness and benevolence amongst our fellows is not more conducive to happiness in the long run. In a universe governed by a mathematical justice, we may be content to leave our future in the hands of the Eternal Laws and the immortalization of a necessarily imperfect *personality* is a doubtful good. As for all other powers dependent on a manipulation of the Astral Essence, though doubtless susceptible of beneficial exercise on rare occasions, they hardly appear to me aims worthy of the Man-Divine. A certain theoretical knowledge of the Physics of Occultism grows in the mind in its progress in the Metaphysics of the "Highest Science," but to my humble notion it is to a thorough comprehension and grasp of these latter that our best efforts should be directed. We should not waste time, seeking powers or power; we should lift no longing gaze even to the two supreme accomplishments, but we should strive so to purify our *natures* and permeate ourselves with an active love for the ALL, as to ensure at the recast, the evolution of a higher personality, and so to make the cognizance of the infinite unity, and all that thereby hangs a part of ourselves as to render it a necessary intuition of the new personality. This is to be "*un vraie magiste qui ne pratique point la magie*," and to my mind this is, perhaps, the nobler, though, doubtless, the less attractive path.—*Trans.*

* And above all in the Ancient Sacred Literature of India. But E. Levi had never studied the Bhagvadgita and other like incarnations of the spiritual life in the flesh of the latter, or he would have been a far truer "Magiste."—*Trans.*

The works of Magic are divination or prescience, Thaumatergy or the use of exceptional powers, and Theurgy or rule over visions and spirits.

One may divine or predict, either by observations and the inductions of wisdom, or by the intuitions of ecstacy or sleep, or by calculations of Science, or by the visions of enthusiasm, which is a species of intoxication. Indeed Paracelsus calls it "*ebriecatum*" or a species of ebriety. The states which are connected with sonambulism, exaltation, hallucination, intoxication whether by alcohol or drugs, in a word with all classes of artificial or accidental insanity in which the phosphorescence of the brain is increased or over-excited, are dangerous and contrary to nature, and it is wrong to attempt to produce them, because they derange the nervous equilibrium, and lead almost infallibly to phrenzy, catalepsy and madness.

Divination and prediction by mere sagacity demand a profound knowledge of the laws of Nature, a constant observation of phenomena and their correlation, the discernment of Spirits by the science of signs, the exact nature of analogies, and the calculation, be it integral or differential, of chances and probabilities. It is useful to divine and foresee, but we must not allow ourselves to divine or to mix ourselves up in predictions. A prophet interested in a matter is always a false prophet, because desire deranges sagacity; a prophet disinterested, that is to say a true prophet, always makes himself enemies, because there is always in this world more evil than good, to predict; the occult sciences should always be kept hidden; the Initiate who speaks, profanes; *and he who knows not how to keep silence, knows nothing.**

Noah foresaw the Deluge but took good care not

* "Keep silence all who enter here" has, from time immemorial, been graved above the Portals of Occultism, "*Gopaniyum prayatnena,*" "to be kept secret with the greatest care" is the refrain of all the ancient Aryan writers on Psychism. But valid as this insistance on secresy has been in the past, it must not be forgotten that evolution never sleeps, and that the wheel is ever turning. A new and higher race is scintillating on the dim horizon, and what are the highest secrets of one race, and intolerable to its mass, become the intuitions, if not the palpable verities, of the next.—*Trans.*

to predict it. He held his tongue and built his ark. Joseph foresaw the seven years of famine and made his arrangements which secured to the king and priests all the wealth of Egypt. Jonas foretold the destruction of Nineveh, and fled in despair because his prediction was not accomplished. The early Christians predicted the burning of Rome, and Nero with some appearance of justice accused them of having set it on fire. The Sorcerers of Macbeth drove him to regicide, by telling him that he would be a king. Prophecy seems to attract evil and often provokes crime. The Jews believed that the glory of God was involved in the eternal preservation of their Temple; to predict the destruction of this edifice was blasphemous. Jesus dared to do this, and the Jews, who but the day before had spread their garments beneath his feet and decked his path with branches and palms, cried all with one voice, "Let him be crucified." But it was not for them that the Saviour had made this prediction, but for the small circle of his apostles and faithful followers; unfortunately it became public and served as a pretext for the judicial murder of the best and most divine of men.*

If we can predict exactly and certainly when eclipses are to occur and comets to return, why should we not be able to predict the periods of the greatnesses and decadences of empires? Being given the nature of a germ, do we not know what kind of tree it will produce. Knowing the motor, the impact and the obstacle can we not determine the duration and extent of the movement? Read the book, entitled "*Prognosticatio eximii doctris Theophrasti Paracelsi*," and you will be astounded at the matters that this great man was able to foresee by combining the calculations of Science with the intuitions of a marvellous sagacity!

One may predict with certainty by help of the calculations of science, and with *un*certainty by help

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* This entire paragraph is sophistical and insincere to a degree. It savours not of "the things which are of God but of the things which are of man;" not of occultism, but of Eliphas Levism.—*Trans.*

of a sensitively impressionable nature, or magnetic intuition.

It is the same with miracles ; these are astounding phenomena because they are abnormal and are produced in accordance with certain natural laws as yet unknown. When electricity was still a mystery for the multitude, electrical phenomena were miracles. Magnetic phenomena astonish at the present day the adepts of spiritism, because science has not yet officially recognized and determined the forces of human magnetism which is distinct, according to our view from animal magnetism. It is not yet known to what extent the imagination and will of man are powers. It is evident that in certain cases nature obeys them : the sick suddenly recover health, inert objects change their position without any apparent motive force, visible and palpable forms are produced ; *the cause of all this is God for one set, the Devil for the other, and no one reflects that God is too great to condescend to conjuring tricks, and that the Devil, if he exists, as portrayed in legends, would be too intelligent and too proud to consent to be made ridiculous.*

All exclusive religions rely on miracles, and each attributes to the Devil the miracles of its opposing Faith. In this latter they are all to a certain extent right. The Devil is ignorance, the demons are false Gods. Now all false *Gods* perform miracles, the true God works only one, which is that of the eternal Order.

The miracles of the Gospel are the wondrous operations of the Divine Spirit, related in an enigmatical style, as is the custom of the ancients and of orientals especially. That spirit changes water into wine, *that is to say indifference into love* ; it walks on the waters and with a word stills tempests ; it opens the eyes of the blind and the ears of the deaf ; it makes the dumb speak, and the paralytic to walk. *It resuscitates humanity buried for four days (that is for four thousand years);* it shows it in its putrefaction like Lazarus, and ordains that it be released from its bonds, and from its shroud. Such are the true miracles of Christ, but if they ask him for prodigies, he replies, this generation wicked and adulterous desires miracles, but none will

be given it but that of the Prophet Jonas. Here the Master gives us to understand that the miracles of the Bible are also allegories. Jonas issuing alive from the fish that has swallowed him is humanity which regenerates itself. Jesus gave to the Jews as incontestible miracles the holiness of his doctrine and the example of his virtues.

Jesus may certainly have healed the sick; since Vespasian, Apollonius, Gassner, Mesmer, and the Zouave Jacob have also healed the sick; sick people too may have been healed at Lourdes, as at the tomb of the deacon Paris; but such cures are not miracles, they are the natural results of a certain exaltation in Faith. Jesus Christ said so himself. Can you cure me, asked a certain sick person; yes, if you can believe, said the master, for all things are possible to him who believes.

Faith produces certain apparent miracles, and credulity exaggerates them. When Jesus said that all was possible to Faith, he did not mean by this to say that the impossible could ever become the possible.

The impossible is that which is absolutely contrary to the immutable laws of nature, and to the eternal Reason.*

Every man is a magnetic focus, which attracts and radiates. That attraction and that projection are what are called in magic the inspiration and respiration. The good inspire and respire good, the wicked attract and respire evil; the good may heal the body, because they make the souls better, the wicked do harm both to souls and bodies. Often the wicked attract good to corrupt it, and the good attract evil to change it into good. Thus it is that at times the wicked seem to prosper, whilst the good are victims of their own virtues; but they grossly deceive themselves who fancy that Tiberius at Capreæ was happier than Mary at the foot of the cross of her son. What pleasure neverthe-

* Which leaves the question where it was, since even the highest adept can never have such an exhaustive knowledge of those laws or that Reason, as to be able to assert of anything that it is absolutely contrary to them, or hence to predicate impossibility of anything outside, as Arago said, of pure mathematics.—*Trans.*

less was wanting to Tiberius, what suffering to Mary? And yet how happy a mother,* how miserable an Emperor!

Honey changes to gall† in the mouths of the wicked and gall into honey in the mouths of the just. The innocent man, sacrificed, is deified by his punishment; the guilty man, triumphant, is branded and burnt by his diadem.

Let us now touch the dangerous and darkness-shrouded coasts of magic, the intercourse with the other world, the contact with the invisibles, Theurgy and the evocation of spirits.

Everything proves to us that there exist other intelligent beings than man. The Hierarchy of spirits must be infinite as that of bodies. The mysterious ladder of Jacob is the Biblical Symbol of this Hierarchy ascending and descending. God rests upon that ladder or rather he sustains it. We may say that that ladder is in him, or rather that it is He, Himself, for it is as a God, and to manifest God, that the Infinite ascends and descends.

At each rundle the Spirit which rises is equal to the one that descends, and can take his hand; but he still must needs follow him who ascends in front of him. This is a law which those who make evocations should seriously meditate.

To ascend eternally is the hope of the blessed; to descend eternally is the threat that weighs upon the reprobated.

Men invoke superior spirits but they can only evoke inferior spirits.

Superior spirits whom men invoke attract them upwards; inferior spirits whom men evoke draw them downwards.‡

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* The wretched Isiacs wound their breasts and imitate the grief of the INFELICISSIMA MATER *Isis*" (*Min. Felip. c* 21.) The return of Isis with the body of Osiris is dated December 15th, and the search lasts seven days. (Plutarch).—E. O.

† In this and many other cases it is impossible to reproduce in English that antithesis of sound (miel-fiel), which, not unfrequently at some little sacrifice of sense, intensifies, so often, the epigrammatic character of our author's *dicta*.—*Trans.*

‡ Correct.—E. O.

Invocation is prayer, evocation is sacrilege, except when it is a very dangerous devotion.

But the rash mortals who plunge into evocations have no thoughts of making the spirit whom they call ascend with them, they want to lean on it to rise by and must necessarily lose their balance in leaning on what is descending.

The spirit which descends is as a load to him who would raise it, and it necessarily drags down him who abandons himself to it! To renounce the reason to follow the inspirations of a phantom, this is to plunge into the abyss of madness.

The great epoch of Theurgy was that of the fall of the ancient Gods. Maximus of Ephesus invoked them before Julian, because men had ceased to invoke them; they had sunk below even the reason of the common people; also to Julian they appeared thin, poor, and decrepid. Julian, fanaticised by the magic of the past, wished to take these infirm immortals on his back, as Æneas saved his father from the conflagration of Troy and the arrogant philosopher fell under the burthen of his Gods.

We cannot see the Gods without dying. This is one of the most formidable axioms of ancient Theurgy, for the Gods are the immortals; to see them we must pass out of our plane into theirs and enter into incorporeal life, and if this be possible without dying, it is only so in an imaginary or fictitious manner, or by an illusion resembling that of dreams. We must conclude that every apparition which we survive can only be a dream: when a vision of the other world is real, either the seer dies, or is rather already dead when he sees it.*†

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* Here he alludes to the voluntary trance condition or Samadhi induced according to the rules of occult science. Mediumistic trance is a mode of epilepsy.—E. O. So, for that matter, I venture to submit, if words are used in their strict sense, is '*Samadhi*.' The real difference consists in the fact that a mediumistic trance is generally the result of an abnormal and quasi-defective organization, undertaken or fallen into suddenly without the preparations essential to render it innocuous to the health, and without the mental preparations necessary to the retention of the free exercise of the mind and will, and is only partially, often not at all, under control, while *Samadhi* results from a long and careful series of exercises developing abnormal capacities in a normal organization, and is preceded by a gra-

This which we write has assuredly no sense, for the learned materialists who do not believe in another life, but these are compelled, in defiance of all evidence, to deny the phenomena of magnetism and spiritism; and cannot, therefore, be sincere—the true *savants* are those who believe.

The danger lies in believing without knowing; for then one believes in the absurd, that is to say in the impossible. The old French language had a word to express rash belief; it was the verb *cuyder*, whence is derived our word *outrecuidance*, which signifies a ridiculous and presumptuous confidence.

Theurgy is a dream pushed to the most terrifying realism in a man who believes himself awake. It is attained by weakening and exciting the brain, by fasts, meditations and watching. Asceticism is the father of nightmares and the creator of demons, the most grotesque and deformed. Paracelsus thought that real Larvæ* might be engendered by the nocturnal illusions of celebates. The ancients believed in the existence of *daimones*, a race of malicious genii who floated about in the atmosphere. St. Paul seems to admit these when he talks of the powers of the air against whom we have to fight; the Kabalists peopled the four elements, and named their inhabitants Sylphes, Ondines, Gnomes

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dual training that protects the physical frame and habituates the mind and will to free exercise under conditions that would normally cripple or wholly stupefy them, and is wholly under control.

Add that from its nature the former cannot continue many days without producing death, while the latter can continue for months without the slightest injury, unless, we reckon the grave disgust for earthly fleshly life that haunts the adept for a longer or shorter period after revival, as an injury.

Both are epileptic in character, the one only semi-voluntary, the other wholly voluntary; the one without, and the other with, the preliminary physical training necessary to enable the tissues and the mind to bear, unimpaired, subjection to the abnormal conditions.—*Trans.*

† This, though *true*, is a quibble. No doubt elementaries and elementals belong to the Kamaloka, and are, therefore, not strictly speaking apparitions of the *other* world, but the public thinks and talks of all such comparatively immaterial existences as belonging to the other world, and so here again the plain sense of the passage is at variance with what the writer knew to be true.—*Trans.*

* This word scarcely as yet *in use* in English, though thoroughly Gallicised, is from the Latin, *Larva*, a ghost or spectre.—*Trans.*

and Salamanders. Young, hysterically disposed, virgins in the middle ages used to see White Ladies appear near springs ; in those days they called such phantoms fairies ; now-a-days when the same phenomena repeat themselves, people are persuaded that the Virgin has shown herself on earth, and they found churches and organize pilgrimages, which still bring in a great deal of money despite the decline of Faith. We must not insist in matters of Religion on enlightening the multitude too soon.* There are people who could no longer believe in God if they ceased to believe in our Lady of Lourdes. Let us leave the consolation of the dream to those who do not yet know how to apply the remedy of reason to their ills. Illusions are better than despair ; it is better to do good through a misconception than to do evil through the weakness of a rebellious reason and anæmia of the conscience.

Moses, in causing the construction of the Ark of Alliance made a concession to the idolatry of the Jewish populace, and the golden calves of Samaria were later only counterfeits of the Keroubim of the ark ; these Keroubim or Cherubim were two-headed Sphynxes ; there were two Cherubim and four heads, one of a child, the other of a bull, the third of a lion and the fourth of an eagle. It was a reminiscence of the Gods of the Egyptians, Horus, Apis, Celurus, and Hermomphta ; symbols of the four elements† and signs of the four cardinal points of the heaven ; they served as emblems of the four cardinal virtues—prudence, temperance, strength and justice. These four hieroglyphic figures have remained in the Christian Symbology and they have been made the insiguia of the four evangelists.

The Catholic Church has condemned the breakers of images, and yet well knew that images are but idols ; the word idol in Greek signifies nothing else but an image, and the pagans no more believed that a statue of

* Sophistry.—E. O.—I quite agree, but if for "Religion" we substitute "Occultism." My friend E. O. apparently considers that the Sophistry disappears.—*Trans.*

† And of the fourfold nature of man ; the three pairs and the outer fleshy case and analogous universal quaternions.—*Trans.*

Jupiter was Jupiter, than we believe that an image of the Virgin is the Virgin in person. *They* believed, as *we* do, in a possible manifestation of the divinity through such images; they had like ourselves statues that wept, that rolled their eyes, and sung at sunrise; we have like them our mythology, and the Golden Legend might form a sequel to the metamorphoses of Ovid. Nothing destroys itself in the universal Revelation, but everything transforms and continues itself; *the manifestation of God produces itself in the human genius by successive approximations and by progressive changes. God is always the ideal of human perfection, which grows in grandeur as man raises himself.* God did not speak once, to hold his peace ever after. He speaks, as he creates, always.

Torquemada and Fénélon were both Christians and Catholics, and yet the God of Fénélon resembles in nothing the God of Torquemada. St. Frances of Sales and Father Garassus do not speak of God in at all the same manner, and the Catholicism of Monseignor Dupanloup hardly bears any likeness to that of Louis Venillot.

The Protestants have levelled everything. They have denied all they could not understand, and they hardly understand what they affirm, but Revelation does not retreat; she is not impoverished, but adds always something to the mysterious riches of her dogma; the Rabbis, to throw light on the obscurities of the Bible, redouble the darkness in the Talmud, and the Christian ages have given, as a sequel to and commentaries on the incredible accounts of the Gospels, the impossible Legends of the Lives of the Saints. To those who deny the infallibility of the Church, we reply with the infallibility of the Pope. Always the enigma is made more complicated to prevent fools from guessing it, for all Dogma is a philosophical enigma.

TRINITY, or three in one, signifies UNITY. INCARNATION, or God made man, that signifies HUMANITY. REDEMPTION, or all lost through one and saved by one, that indicates our mutual interdependance, the SOLIDARITY of the race.

UNITY, HUMANITY, SOLIDARITY, this will be the

Trilogy of the future; pacific solution of the Revolutionary problem LIBERTY, EQUALITY, FRATERNITY.

Truly it is Social Unity alone that can guarantee the liberty of nations by creating Universal Right; it is before Humanity alone and not before Nature that men are equal; and it is the mutual interdependance or solidarity which alone proves fraternity. But how many ages must elapse before these Truths, simple as they are, will be understood?

Catholicism is official occultism and rests entirely upon mystery. The secret of the sanctuaries has been profaned, but has not been explained.

Œdipus thought to kill the Sphynx and the plague fell upon Thebes. His hostile brothers still fight and slay each other once more. The grand Symbols of the Past are the propliecies of the Future; mysteries and miracles, such must be the Religion for the masses whom it is essential to make feel keenly what they do not understand, so that they may permit themselves to be led. This is the secret of the sanctuary, and the magists of all times have understood it. The weak can only remain united under the surveillance and responsibility of the strong; the strong emancipate themselves. If there had never been shepherds, there would have been no tame sheep; if dogs were free, that is to say wild, they would have to be hunted like wolves: and truly, the vulgar are either wolves or sheep; it is servitude alone that saves them.

The great secret of Free Masonry is nothing else than the science of nature. It has long since been divulged, but people still swear to preserve it eternally, thus rendering homage to the eternal principle of Occultism.

The true Initiates are shepherds and conquerors, they raise the sheep and conquer the wolves; this was in the beginning, the sublime mission of the Church, but in this sheepfold of the Lord, the wolves have become shepherds and the flocks have fled away.

The true Church must be one and not divided into numerous sects; it must be holy and not hypocritical or greedy; it must be universal and not restricted to a privileged circle, that repels almost the whole of

Humanity. In a word it must attach itself to a common centre, which in the Roman world was Rome, but which is no more irrevocably Rome than Jerusalem. The spirit floweth whither it listeth, said the master, and where the body is, there the eagles will be gathered together.

The Catholic Church ought to be the House Mother of universal indulgence. She does not tolerate merely, she absolves; she ought to excommunicate religious hatreds and bless even her children who have strayed. It is through the Catholic faith that all sincere believers, no matter what creed they profess, belong to the soul of the Church, provided they practise natural morality and seek the truth in sincerity of heart. Let only a Pope appear who will loudly proclaim these consolatory truths, and invite all the nations of the earth to an universal Jubilee, and a new era will dawn for the Christian Religion.

Glory to God in all that is great, and peace and good will to men on Earth! It was by this cry of universal love that the genius of the Gospels, announced in old days the birth of the saviour of the world.

The Official Church represents the Occult Church as the castes of society represent the natural Hierarchy; the Priests, the Nobility and the People represent the men of devotion, the men who are superior in intelligence and the men who are inferior.

The true Priests of Humanity are the sincere philanthropists; the true kings are the men of genius; the true nobles the men of intelligence and lofty sentiments; the common mass is the great flock of the voluntarily ignorant and poltroons. A simple soldier faithful to his flag is surely greater than a Marshal of France who betrays his country.

An honest rag-picker is more noble than a vicious Prince; eminent men in all departments have risen from the people, and kings and queens have been seen dragging themselves through the mire. Every intelligent and virtuous man may deserve admission to the highest initiation; the profane are only fools or knaves.

The initiate is a man of no party; he desires only unity, mutual indulgence and peace. He has no

opinions, for truth is not an opinion; for him all hostilities are errors, and all curses, crimes.

Before the abuses of the Romish Church, protestation is a right and consequently a truth; but Protestantism is a sect, and therefore a falsehood. Catholicity, that is to say Universality, is the character of true religion, it is therefore a truth, but Catholicism is a *party* and consequntly a falsehood. When abuses have ceased, protestation will no longer have any reason to exist, and when Catholicity shall have been established throughout the world, there will be no more Catholicism at Rome.

In the meantime, as one cannot live respectably* without religion, and as it is impossible and absurd to stand alone in religion, since the very word religion signifies a thing that binds men to one another,† each can and ought to follow the usages and rights of the communion in which he was born.‡ All religions have a respectable side and a defective side. Let us no more break each other's Idols, but let us lead all men gently out of Idolatry. One must learn to endure patiently in Catholic Churches the noise of the ceremonial, and of the halbert of the Swiss, to weary oneself in all gravity and respect in the Protestant temples, to keep serious in the Synagogue and the Mosque despite the muffled heads of the Rabbis and the contorsions of the Derveshes. All this must have its time.

One religion passes away, but *Religion* remains;

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* "Convenablement," the right word, most assuredly: *respectably*.—E. O.

† Rather it signifies that which binds together the soul,—or if you will the highest couple, the 6th principle, and the spirit, (or 7th principle or monad), and the absolute of which this is a ray.—*Trans.*

‡ In other words we are by silence to consent to and add currency and vitality to what we think a falsehood. There is a vast difference between tolerance for and gentleness with what we believe to be the errors of others, and the ease-loving timidity which shrinks from showing by its own example that it *does* believe them to be errors. E. Levi looks forward to a reign of truth, but if men follow his advice, and for the sake of *respectability* persistently bow to falsehood, how is the usurper to be dethroned, how is the wrong to be conquered, and the right to triumph?—*Trans.*

one man dies but humanity dies not; one woman ceases to love or be lovable, but woman is ever worthy of respect and love; one rose fades all too soon, but the rose is an imperishable flower, and blooms anew in every spring. Let us make use of Religions for the sake of Religion, love men for the sake of humanity, and women for the love of woman; let us seek the rose amidst the roses, and we shall never find deception or despair.

But because we are men, we must not insist on the children being men. We must not beat them because they fall, nor use them harshly because they do not understand things that are above their age. We must not rob them of their Punches and their dolls, they adore them, later they will break them, mamma will give them others and papa will have nothing to say.

The Sacred Books of all nations in all times have been collections of fables; they are the books and pictures made for the instruction of children.

They are generally collective works resuming all the knowledge and all the highest aspirations of one people and one epoch. They are sacred as should be monuments, and worthy of respect as is the memory of ancestors. The Divine Spirit has assuredly inspired them, but inspired them to men and not to Gods.

They reveal God, as the tree which grows reveals the seed planted in the earth, or as the rising dough reveals the hidden leaven. This double comparison is borrowed from Jesus Christ Himself.

We have said that the absurdities of Dogma are enigmatic; they are even more systematic. The great Initiates of the Ancient World never explained their symbols except *by* obscure symbols. God wills to be divined, because divination is divine as the word itself sufficiently indicates. The riddle of the Sphynx is the trial of all Neophytes, and the three-headed dog watches always at the portals of the crypt of the mysteries. In Religion, to explain is to profane, to make more obscure, is to reveal.

Science and Religion are as the day and night. If

reason be the sun, faith is the moon.* In the absence of the Sun, the Moon is the sovereign of the heavens. Let us, however, not forget that it is from the Sun that she borrows all her rays, and that true Faith can never be absurd except in seeming.

Science, has not she too her mysteries? Escape if you can out of the labyrinth of the Infinite. Do indivisible molecules really exist? Endeavour to conceive substance without extension.† If on the contrary matter is infinitely divisible, one grain of dust may, in the infinity of time, by the infinite number of its parts, equal the infinity of space.‡ Absurdities on all sides! Ask Marphurius; he desires to explain that the polychronic evolution of analytical concepts, in the Relative, is equal to the isochronism of the synthetical concept in the Absolute, and he thence concludes that the synchretism of the Abstract is analogous to the synchretism of the Concrete.—*Cabricias arciturane!*

The mysteries of faith are borrowed for the most part from the mysteries of science; for instance, is not light *one*, in three rays of different colours? In its triplicity it is blue, yellow and red, in its unity it is white. This Trinity gives seven shades of colour; here we have the sacred septenary.§ Light produces

* These poetical illustrations are misleading. Science, *real* science, and religion are one; at most two faces of the Eternal Truth; allotropic forms of the same everlasting verity.—*Trans.*

† There *is no* such thing; it is only nothing that has no extension; the extension of what *we call* immaterial things may be beyond our cognizance, but *all* things have extension, and extension is the essence of *substance*, which both *is* and fills *space*.—*Trans.*

‡ Of course this is all a muddle; indivisible atoms do exist. You may say that the mind can divide them in conception, but if you could put the division into practice, the molecule would return into the unmanifested. Then he confuses matter, which is transitory, concrete and manifested, with substance, its eternal, abstract, unmanifested base.—*Trans.*

§ The Septenary is sacred, not for one, but for a thousand reasons. Take any seven coins or discs of precisely the same size. Place one in the centre and you will find that the remaining six, when arranged round it as a belt, will exactly occupy the whole circumscribing space, each touching its neighbours and the original central one. Add, with other precisely similar discs, a similar second belt outside the first, a third outside the second, a fourth outside the third, and so on. Increase it, as you may, each belt will only contain six more pieces than the preceding one, with the one central

forms, it is incarnate in living beings, it dies to revive, and buys back each morning our hemisphere from the slavery of the night. Dupuis concluded thence that Jesus Christ was the Sun; a fine discovery! It is as though one professed that a sphere of cardboard was positively the Universe.

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piece as the seventh. The belts will contain 6, 12, 18, 24, 30 pieces and so on, the numbers being terms of an arithmetical progression of which the increment is 6. You may continue enlarging the circumference till it covers the whole Gobi desert, but you will be unable to add more than 6 for each belt to the number of its predecessor. This may seem childish, but we invite all the western mathematicians to explain the *why* of it, and on this principle the Universe both in its concrete and abstract manifestations is built up.

Pythagoras speaks of the *Dodecahedron* as being the "Divine"—for the first circle of *one and six* is the *central circle*, the abstract the *one* of nature *in abscondito*, and the most Occult. It is composed of the ONE, the central point, and of the *six*, the "number of perfection" of the Kabalists, having this perfection in itself, shared by no other, that by the assemblage of its half, its third part, and its sixth part (one, two and three) it is made perfect. Therefore it is called "the sign of the world," for in six rounds the group of worlds attains its perfection, and during the seventh enjoys felicity, and neither nature nor beings labour or toil any more, but prepare in their perfection for Nirvana. With the Christian and Jewish Kabalists, it is the six days of creation and their Sabbath.

And *seven* is called by Pythagoras "the vehicle of Life," &c. Seven in short is the symbol of this Yug, and Time.

The Sabæans worshipped the *seven* sons of Sabus. The *seven* "spirits of God" in Revelations mean simply the perfect man; so with its *seven* stars, lamps, &c.; and the Chaldean "stages" of the *seven* spheres and the "Birs Nimrud" with its *seven* stories, symbolical of the concentric circles of the *seven* spheres.

You moderns, who laugh at the ignorance of the ancients, who *knew but of seven planets*, you have never understood what was really meant by this limited number; nor have you given one thought to the fact that men who presented Callisthenes (over 2,000 years ago) with records of celestial observations extending back from their time 1,900 years, could not have been ignorant of the existence of other planets. And what (not *who*) is SABAOTH, and why should he have been regarded as a creator? How many Christians are there who suspect that SABAOTH was the Demiurgic number, *seven* with the Phœnicians, who became later the Israelites? (Read *Lydus de Mens.* IV. 38, 74, 98, p. 112) Seek for SABAOTH. ADONAIOS in the "Sibylline Books," *Gallacus*, 278. The *Demiurg* is *Iao* presiding over the *seven* circles of the *seven* Ghebers, the *seven* spirits of fire, astral light, *Fohat*, the seven Gabborim, or *kabiri*, the *seven wandering stars*, and it is those wanderers who under their collective name of *Kabar Ziv* (or Mighty Life or Light) as a Central Point emanates and allows to cluster round itself the *seven Dæmons*.

Religion is a force which escapes from the impious and against which they break themselves. Punch will never succeed in killing the Devil, for the Devil is a caricature of God, and this caricature belongs to those who have made it. It remains in their eyes, it fascinates and pursues them. If all the blind could coalesce to exterminate those who can see, could they even then extinguish the Sun?

Compare—

The names of the seven Impostor Dæmons in the Codex Nazareus.	The names of the *seven* Skandhas or Principles.
1. Sol.	7. Spirit, the reflection of the ONE *Life*.
2. Spiritus (Holy Spirit), Astro (Venus) or Lebbat Amamet.	6. The spiritual soul. *(Female)*.
3. Nebu (Mercury).	5. The Animal Soul *(Manas)*.
4. Sin Luna, called also Shuril and Siro.	4. The *Kama Rupa*—the most dangerous and treacherous of the Principles.
5. Kiun (Kivan) Saturn.	3. The Life-soul, *Linga sarira*.
6. Bel, Jupiter (life supporter).	2. The Vital Principle.
7. Nerig, Mars—the "son of man who despoils the other sons of man; called also *Excoriatores*."	1. The Gross body or material form—*per se* an animal and a very ferocious and wild one.

E. O.

As regards the little problem which E. O. invites Western Mathematicians to explain it is simple enough. There is no mystery in it, it is a necessary consequence of the hypotheses involved in the premises. First the hypothesis involved in the description, to speak mathematically, of the figure we call a circle, the equality of all *radii*, and second the hypothesis that we are to use only equal circles. The proof is too long to insert, but it all proceeds from the known geometrical facts that where two circles touch, the line joining their centres passes through the point of contact; that where three circles touch the three lines joining their centres compose an equilateral and equiangular triangle; that the interior angles of a triangle are collectively equal to one-half of the angular extension round a point, and that each angle of an equilateral triangle is equal to one-sixth of this, and that consequently, only six such triangles, exactly this number and no more, can radiate from any point; that though the first belt may look circular, the second and succeeding ones cannot be constructed according to the terms of the problem except as hexagons, when again the properties (also the result of the hypothesis of construction) of the equilateral triangle come into play, and thus it is perfectly easy to demonstrate, that not as a matter of mystery, but as a result following necessarily on the adopted premises, if there be n belts, then the n'th *must* contain six n discs or circles.

It seems useless to argue with Eastern adepts—from the time of the Gymnosophists who taught Pythagoras, they have always, verbally at any rate, confounded things and their symbols. There is nothing *sacred* in the *number* seven; it is a *memoria technica* of hidden combinations, &c., which combinations, &c., are or may be

The masses are blind and foolish and must be led by the seers and the sages. But when those whose duty it is to lead the blind, become blind, when the keepers of the mad go mad themselves, there result falls and appalling disorders. This is the history of all revolutions.

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held to be sacred, but as for the symbol 7, or the word *seven*, there is nothing *sacred* in either, the sanctity, if any, pertains to the mysteries they recall, and in no way to the symbol or word. Had our language called 6 + 1, *pig*, or used—as the symbol for this, then *pig* and—would have been as *sacred*, as *seven* and 7.

On the other hand to those who ridicule and reject the facts of the occultists on the ground that according to them the universe is built up upon one numerical system, and that everything is in sevens or threes, it may be useful to point out that even in this little world of ours we have instances of the persistent adherence of nature to particular numbers. Thus 3 and multiples of this rule the inflorescence of all *endogens* and 4 and 5 that of all *exogens*; and thousands of other instances can be given, so that the general rejection of occult views of the universe, on account of a symmetry in them, which is over hastily concluded to be unnatural, and, therefore, artificial and false, is not really warranted even by our little learning. And as to 3 and 7 the latter grows necessarily out of the former, since 7 is the greatest possible number of products of three things taken, 1, 2 or 3 together.

As for the seven impostors *dæmons* these were also considered, by some, to represent the cycle of necessity, which, according to them, beginning with Mars, ran through Jupiter and Saturn to the earth, and thence through Mercury and Venus to the sun. But though the Tibetan Brotherhood tell us that man does pass hence first to Mercury, they tell us that the Planet on which we lived immediately previous to our advent on this Earth was Mars and their account of the worlds that make up our cycle of necessity is quite different to that above referred to. But though according to this latter Saturn, and not Mars, was the Planet from which we last came, it does not follow that the Planet *we call* Saturn was really meant, or that the several Planets to which occultism has attached the signs and names of the Planets known to the Astronomers of old, are *rea'ly* these very Planets. On the contrary as a rule it may generally be concluded that when occultism says anything, it means something else. Words, like the names of planets, precious stones, minerals, plants, &c, always had two meanings—one, the palpable obvious one, which, if accepted, leads entirely astray, for the uninitiated, and the other, the artificial one, which gives the real fact for the initiated. This is what has, and I maintain rightly so, brought more discredit on occultism than anything else, and which must engender disbelief in or contempt for it, in the world at large, so long as it is persisted in. But the adepts of all schools have always been so tied down, by the vows and conditions (spiritual and which it therefore no longer remains in a man's option to subsequently disregard) of the successive initiations, that they can, in many matters, not speak save in this deceptive phraseology, to those not initiated, and these in their turn, as they progress, become by the

The use of brute force to repress disorder provokes inevitable and terrible reactions when that force has not the support of Justice and Truth: for then it becomes fateful* and balances necessarily action by reaction. War authorizes reprisals, because in war, according to the cynical saying of a great German Diplomatist, it is might that makes right; and indeed despotism, whether of kings or mobs, is war; the authority of the Law and the empire of Justice is peace. Social Unity is the end and aim of civilisation and transcendental politics, an end at which, from the time of Nimrod, all great conquerors and profound statesmen have aimed. The Assyrians, the Medes, the Persians, the Greeks, the Romans, all sought to absorb the world. Bacchus, Hercules, Alexander, Cæsar, Peter the Great, Napoleon, had no other dream; the Popes thought to realize it under the name of Religion, and it was a grand idea; but Germany now-a-days opposes mathematics to the enthusiastic onrush of beliefs and swells day by day her exchequer. The Emperor, one of the two pillars of the world, is now again erect, and he is no longer Roman. Rome on one side, and on the other the whole world—the balance is no longer equal: we should necessarily require a Cosmopolitan Pope, when we had an universal Emperor.

High magic is at once Religion and Science. This alone harmonizes contraries by explaining the laws of equilibrium and of analogies. This alone can make

immutable laws of the associations to which they belong, similarly tongue-tied and mind-bound, and, as to many things, the only hope for the world at large lies in the gradual development of the higher races on earth, who will, untaught in these schools, work out anew their knowledge for themselves, and untied by laws and conditions, now rapidly becoming an anachronism, give freely of *all* their store to *all* men. In this direction the authors of THE PERFECT WAY have made the first important step.

Of course, as to many matters, witness the facts given in the introduction, the adepts can speak more plainly, and are, now-a-days, some of them, not so unwilling to speak as they have always hitherto been, but there remain the highest and most important laws of which, I am informed, that they neither *will* nor *can* speak, save only to those who have been initiated, and are therefore for ever precluded from revealing the truth to any non-initiate.—*Trans.*

* There is no English equivalent for "fatale," in the sense in which it is here used, and which is not "fatal," but that has become a thing of Fate, operating therefore in a blind, unintelligent, irresponsible manner under blind laws.—*Trans.*

sovereign Pontiffs infallible and Monarchs absolute; the Sacerdotal art is also the Royal art, and Count Joseph de Maistre was not deceived when despairing of extinguished beliefs and enfeebled powers he turned his glances, against his will, towards the sanctuaries of Occultism. It is thence that will come salvation, and already it is revealing itself to the most advanced intelligences.

Free Masonry, which has so frightened the Court of Rome, is not so terrible as people think; it has lost its ancient lights, but has preserved its symbols and its rites which belong to Occult Philosophy; it still gives the titles and the ribbons of the Rosy Cross, but the true Rosicrucians are no longer in its Lodges; they are what they have been from the beginning—philosophers and *unknown*. Paschalis, Martines and St. Martin have successors who do not meet in regular assemblies. Their Lodge is said to be in the great Pyramid of Egypt, an expression, allegorical and mystical, which the innocent and ignorant are at liberty to take literally.

There is one thing more incontestibly infallible than the Pope, and that is mathematics. Truths rigorously demonstrated force the mind to suppositions which we may call the necessary hypotheses. These hypotheses, if I may so express myself, are the scientific objects of Faith. But the imagination exalted by an infinite want to believe and love, draws incessantly from this rational objective, paradoxical deductions; to curb license and mystic fantasies, there must be an authority touching reason on the one side and mysticism on the other; this authority, dogmatically infallible, has no need to, and *cannot*, be so scientifically. Science and Faith are the two columns of the Temple; they support its portico. If they were both on the same side, the structure must fall on the other.

It is their separation and parallelism which should eternally maintain equilibrium.*

* Although in a certain sense this is true, it is very misleading. *Faith*, in the ordinary sense of the word, *viz.*, a belief in that for which there is no evidence, direct or indirect, has no place in true Occultism which is an exact science, and accepts nothing, which can-

The comprehension of this principle would put a stop to a misconception of too long standing and would bring peace to many souls. In truth between science and faith no real antagonism can subsist. All that has been demonstrated becomes unassailable, and it is impossible to believe in what one knows positively not to be true. Galileo knew that the earth turned, but he knew also that the authority of the Church is unassailable because the Church is necessary. The Church has no authority in matters of science, but can oppose with all her power the dissemination of particular scientific truths which she judges to be at the monument prejudicial to the Faith. People very generally believed in Galileo's time that the popularization of the system of Copernicus would give the lie to the Bible. Forced later to admit that system, because it was demonstrated, it became of course necessary to find means of reconciling the difference; the earth in fact turns but the Church remains infallible, even when it declares that it is no longer itself, but our Holy Father the Pope who is infallible.*

This is not said ironically; the Pope is infallible because it is necessary that he should be so, and he really is so, for those who believe it, since his infallibility only extends to matters of Faith.

The work of science is to detach Faith from the letter and attach it to the spirit; in proportion as science rises, Faith is exalted.

The eternal Evangel is like the cloud that led the Jews in the wilderness; it has one face of shadow and one face of light; the face of shadow is its

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not either be demonstrated or at any rate proved to accord with, or follow, necessarily or with a high degree of probability, from what can be demonstrated. Of course, like all sciences, Occultism has its methods, and a man must understand these before he can understand its demonstrations, just, for instance, as a man must understand the methods of mathematical physics, before he can understand the proof that the poles of the moon describe in space a certain very complicated curve. But this latter is none the less an exactly demonstrated fact, and so too are the teachings of Occultism, although to one ignorant of the methods of this latter science they may seem absolute mysteries and matters of *Faith*.—*Trans.*

* And thus proves again that Human Folly is limitless as space itself.—E. O.

mystery, the face of light its reason. The shadow is spread over the letter, the light emanates from the spirit.

There is the Gospel of Faith and the Gospel of Science. Moreover Science renders Faith impregnable; those who doubt do not know.*

Ignorant faith only preserves itself by obstinacy, and obstinacy in ignorance is only fanaticism.

Whoso believes without knowing but without fanaticism will very soon begin to doubt, and that doubt can only have as its result either knowledge or indifference.

We must learn or cease to believe. To cease to believe is easier, but for the soul to cease to believe is to cease to love, and to cease to love, is to cease to live.

Fanatics are sick, but still they are living; the indifferent are dead.

Blind beliefs do not improve mankind; they may restrain them through fear or allure them by hope, but fear and desire are not virtues. A dog may restrain his appetite under fear of the whip, but he none the less remains greedy, he only adds cowardice to greed. So to believe to any good purpose, we must know. It has been said that a little science detaches from God, and that a great deal of science leads us back again to Him; this saying must be explained by stating that a commencement of Science and Philosophy detaches man *from the God of the foolish*, while the acquisition of much of these brings him to the *God of the wise*.

The Magist has no need to formulate his faith in God,† he feels in himself that supreme power of the

* It will be seen that by Faith *he* means the acceptance of the teachings of Authority (*i. e.*, of those who presumably know more of the matter than ourselves) on those subjects or points on which we do not possess or are unable to obtain knowledge—a constantly varying quantity altering from moment to moment with the progress of the world, and the individual, and disappearing in the sanctuary of occultism where all mysteries, at any rate of the conditioned universe, are explained.—*Trans.*

† And the *Mage* has not even need to *believe* in one.—E. O. Quite so, he *has* no *need*. Occultism only deals with the conditioned universe, which *to all conditioned* in it is infinite. Admittedly, *in* that Universe only Laws, and no God, *i. e.*, no conscious, intelligent will, the source of those laws, can be traced. So the Mage may justifiably say, I content myself with the manifested and conditioned universe and believe in no God who, whether he exists somewhere

True and the God, which animates, sustains, fortifies and consoles him. What need have we to define the light when one can see it? What avails it to prove life, when one is alive? When St. Paul was converted, say the Acts of the Apostles, he felt as though scales had fallen from his eyes.

The scales which cover the eyes of our souls are the vain conceits of a rash theology and the unhealthy sophisms of a false philosophy. The initiates are the seers and for the thought, to see is to know, to know is to will, to will is to dare; but to dare with success, we must *will* and know how to be silent.

Never be zealous, said Talleyrand, and the same diplomatist averred that speech was given us to disguise our thoughts. This political mummery is not to our taste; we do not say disguise; we say reclothe and chastely veil that Virgin that we call thought, for *our* thought is not a thought of personal interest and falsehood; *the Veil of the sanctuary is not like the curtain of comedy; it is rent at times but it never rises.**

The initiate avoids with care all eccentricity; he *thinks* as do the most enlightened, and *speaks* as do the mass. If he explores cross roads it is only to reach more surely and quickly the grand route; he knows that true thoughts are like running water. Those of the Past flow in the Present, and roll on towards the Future without our needing to toil backwards to their source to find them; and he allows himself to be tranquilly borne onwards by the current, but he holds ever to mid-stream never bruising himself against the rocks that line its banks.

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in abscondito or not, has not seen fit to indicate himself any where in manifestation, and cannot therefore, (if such a being exists) *want* men to believe in Him.

But there are Mages and Mages, and there are some who say, granting all this, we yet know by a *higher* intuition that the infinite to all conditioned existences is yet not ALL, and that there is a conscious and intelligent will, the origin of those manifested laws which alone we creatures of manifestation can cognize. But this of course is a matter of Faith and pertains not to occultism proper, which is either atheistic or agnostic, but to transcendental occultism.—*Trans.*

* It never *rises*, but as race follows race, and circuit succeeds to circuit, it etherializes more and more, destined to vanish wholly before the veil of the cosmic night that shrouds a higher mystery and an inner sanctuary, is drawn around as.—*Trans.*

Let us now sum up, laying down those unalterable principles that will serve alike as a basis and a crown to all we have written.

I.

Man has two means of attaining certainty—mathematics and common sense.

II.

There may be truths which outrun common sense, there are none which contradict mathematics.

III.

"He who outside pure mathematics pronounces the word *impossible*, lacks prudence" (*Arago*), which means that outside of pure mathematics there is no complete, universal and absolute certainty.

IV.

Outside complete, universal and absolute certainty there are only beliefs or opinions.

V.

Beliefs and opinions cannot be demonstrated; men chose them as a matter of taste or accept them as a matter of policy.

VI.

Useful opinions ought to be encouraged and dangerous or noxious ones should be repressed. This explains the necessary struggle between conservatives and innovators; *only conservatives become persecutors when they consider, or affect to believe, dangerous what is evidently useful.**

VII.

Pure mathematics exist by themselves; no will produces them, no power can limit them.† They are

* Very feeble! who is to be the Judge? What *you* consider useful, *I* hold to be noxious, and *vice versa*.—*Trans.*

† Our author borrowing Pythagorean ideas often speaks of pure mathematics, as if they were a kind of superhuman existence, things, as he says existing by themselves, or self-existent. But what *are* they really? Simply rigidly logical deductions from rigidly limited and defined hypotheses. To say their results are certain is merely to repeat

eternal Laws, that no man can infringe, and from which it is impossible to escape.

VIII.

A thing may *appear* absurd and *be* true when it is above common sense* but a thing contrary to the laws of mathematics is really and absolutely absurd, and whoso believes in such an absurdity is a fool.

The sign of the cross, which is the intersection of two lines, equibrilized one by the other, has always been considered as a divine symbol. It is the *Tau* of the ancient Hebrews, the *Chi* (χ) of the Greeks and Christians; in mathematics this sign + represents the infinite, and x the unknown; + signifies *plus* or more, and the Infinite is always more.† Develop science as you will, mark its first step with Alpha its last with Omega, and you will still always have before you the unknown, which you must recognize, and your formula remains $\Omega + x$;‡ all that we learn, is wound off that unknown which is never wholly unwound, it is this which produces all things; *not knowing what it is, we personify it and call it God.*§

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with Oliver Wendall Holmes, "Logic is logic that's all I say." Given certain accurately and exhaustively defined premises then, logical deductions therefrom must be true. Mathematics are the creation of the Human mind, and depend on meanings and values and limitations of these, which it assigns to certain symbols. There is nothing mysterious or superhuman in them. Change your scale of notation from the decimal to the duodecimal and various "eternal laws" of the *former* disappear from the latter. Pass on to the differential calculus or the calculus of Infinity in which you introduce hypotheses not rigidly limited, and you at once get, along with the true ones, crowds of utterly irrelevant solutions. To say that no will creates them and no power limits them is absurd; they were created by the will that originated their fundamental hypotheses, and by these are rigidly limited.—*Trans.*

* Nothing is *above* common sense, but a thing may too be ill-defined for common sense to grasp it. All our author's sententious aphorism means, is, that if the nature, *or our knowledge*, of a thing is such that we are unable rigorously and exhaustively to define its premises and then argue logically from these, *look*, to our imperfect vision, as our conclusions *may—they may* nevertheless be true—we are in no position to decide; whereas, if we *can* rigorously and exhaustively define the premises and we then argue strictly logically from these, our conclusions must be correct, and no one, but a fool, can doubt the fact.—*Trans.*

† This seems quibbling. Of course the usual sign for infinity in mathematics is ∞.—*Trans.*

‡ Hence the Tibetan cross on the Talai Lama's headgear.—E. O.

§ At last the cat is out of the bag.—E. O.

Once it *seemed* as if this personification was realised on earth, *but the God-Man died* upon the cross, that is on the eternal χ and the cross alone remains for us.

X.

The hypothetical personification of the Infinite can only be infinite and excludes necessarily individual unity. Every individuality is limited by some other, unless it suppresses all others ; God on the contrary being the principle of all individualities, cannot be an individual. It is on this account that he is said to be one in several Persons. Three is a mystic number which represents the generation of all numbers.

XI.

God never speaks to men, except through men, and does nothing in nature save through the Laws of Nature.

XII.

The supernatural is that which outsteps our natural intelligence and our knowledge of the Laws of Nature.

XIII.

God, even, ought not to be considered as supernatural by the Theologians, since they reason upon the Nature of God.

XIV.

The Fathers at the Council of Nice have furnished a substance to God by affirming that the son is of the same substance as the father. Moreover if it be impossible to admit, without confounding them, a finite substance and an infinite substance, the decision of the Council of Nice might furnish arguments to the pantheists and even to the materialists.

XV.

If God, as says Catholicism, has created us to know, love, and serve him, and by these means obtain eternal life, and if, as said Jesus Christ, that which we do to a neighbour we do to God, it follows that God has created men, to know, love, and serve each other and by these means attain Eternal Life.

The true worship of God then must be philanthropy. And every Religion which does not inspire, augment and perfect philanthropy must be a false Religion.

XVI.

A Religion, the consequence of which is the reprobation and eternal punishment of the majority of men or of some men, or even of one single man, does not inspire Philanthropy.

This does not touch the true Catholic doctrine which only employs reprobation as a threat, and is in reality salvation offered to all men.

He who loves not, remains in the death, said St. John, and those cast away by Philanthropy are those who *will* not love.

XVII.

If God were, as is ridiculously supposed, an Omnipotent Personage, who laid stress upon being honored by certain special ceremonies, he would have revealed those ceremonies in a manner, evident and incontestible to all men, and there would be only one form of religious worship on earth, but such is not the case, and what he has given to all is the need and the duty of loving. Philanthropy is therefore the true and the only Religion, *really* Catholic, that is to say Universal.

XVIII.

Every word of blessing and love is the Word of God, and every word of malediction and hate is the cry of Human Wickedness, which men have personified, calling it the Devil.

XIX.

An act of Philanthropy, even the most imperfect, is more religious and meritorious than all the fasts, all the genuflexions, and all the prayers.

XX.

The attraction which draws together the sexes is not philanthropic; on the contrary it is often the most brutal of all egoisms.

XXI.

This attraction only merits the name of Love, when it is sanctified by sentiments of self-devotion and sacrifice.

XXII.

The man who kills a woman because she no longer loves him is a coward and an assassin, which however does not justify adultery; but all that can be said in regard to *this* has been said by Jesus Christ.

XXIII.

Law should be always rigorous; Justice indulgent.

XXIV.

The little suffer for the great, but the great also must answer for the little. The rich will pay the debt of the poor.*

XXV.

The best things when corrupted become worse than the bad ones. What more venerable than the Priesthood, yet what more contemptible than a bad Priest. But the duties of the Priesthood are so sublime and so lifted above human nature, that every priest who is not a saint *is* bad. This explains the discredit that falls upon the Priesthood in periods when the religious sentiment is feeble. *The Gospels tell us that Christ found a good thief, but they nowhere tell us that he met with a good priest!*

XXVI.

The good Priest is self-sacrifice incarnate; he is Philanthropy raised to a divine ideal; the bad Priest is one who sells prayers and takes the sacred vases for his cooking pots.

XXVII.

All that *does* good, *is* good; all that does ill, is *bad.*

XXVIII.

All that gives us pleasure *seems* to us good, and all that inconveniences or afflicts us seems bad; but we

* It is only in a very far-fetched or else transcendental sense that this is true. Every soul pays its *own* debts, be it or they great or small. This is the true and eternal basis alike of justice and morality.—*Trans.*

often deceive ourselves, and these errors are "the extenuating circumstances" of sin.

XXIX.

It is impossible to love evil, for its own sake, knowing what it is, and without its having some appearance of good.

XXX.

Evil has no real existence, or, to put it better, it does not exist in an absolute manner. That which ought not to be, *is* not: that is certain and incontestible.*

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* It is neither certain nor incontestible, and the whole paragraph deals in an unsatisfactory and sophistical manner with the "eternal riddle"—the origin of evil. Evil may in one sense be said to be the darkness necessary to make good apparent, but darkness is real *for us*, all the same, and so is evil.

The occultist's explanation is that evil is merely the result of the infringement of natural laws. The universe is the outcome of unaltering laws. One of these laws is evolution; at one stage of this, sentient beings are developed, and then commences, from their ignorant transgression of the physical laws of the universe, physical evil, bodily pain and suffering. At a later stage of evolution, intelligence and moral responsibility are developed, and then, with the transgression of the moral laws of the universe by evolutes who have developed a will and moral sense of their own, moral evil commences. There is no attempt to deny the reality—*quoad* us—of evil; *but* it is the inevitable result of the transgression of the unchanging laws of nature. It is quite admitted that the recuperative energies, (the law of the reconstruction of the efficient out of the effete,) of nature often (perhaps always in the long run) bring good out of evil, just as the putrefying corpse is made a source of fertilization, but the evil is as real as is, to *our* senses, the loathsome odour of putrefaction.

It is, probably, mainly the reality of evil that leads one section of occultists not merely to say "we can find no God *in* the universe," but to affirm that there *is* no God *outside* this, no intelligent conscious will as a source of the cognizable Laws. For, they argue, if there were, *he* would be responsible for all the evil, and if so he cannot be God—which means Good.

But another section argue that, conditioned as we are in the universe, we cannot draw any conclusions in regard to, or by any possibility realize or conceive, anything outside that universe, but that at the same time they have a spiritual intuition, through which, though unable to conceive Him, they *know* that there is such an intelligent conscious will, the essence of all perfection. And they add that why the adepts of the first class have no such intuition is simply because their peculiar psychical self-evolution, their psycho-physical training, renders them as incapable of spiritual intuition as the materio-physical training of ordinary athletes, renders these incapable of psychical intuition. The man, they say, who trains and develops what, for want of a more exact terminology, I call his psychical powers, so as to

That which we call evil exists as the shadow necessary to the manifestation of light; metaphysical evil is error, physical evil is pain; but error is excusable when it is involuntary. To know perfectly that we are deceiving ourselves, and yet to persist, is no longer deceiving ourselves, it is seeking to deceive others. As for physical pain it is the preservative from and the remedy for the abuse of pleasure; it exercises the patience of the wise, admonishes the thoughtless and chastises the wicked. It is, therefore, rather a good than an evil.

XXXI.

Disorder in nature is never more than apparent, and all alleged miracles are either exceptional phenomena or conjuring tricks.

XXXII.

When you *see* a phenomenon contrary in appearance to the laws demonstrated by Mathemetics,* be sure either that you have observed imperfectly or that you have been duped, or that you have been hallucinated.

XXXIII.

Truth needs no miracles, and no miracles can prove a falsehood.

XXXIV.

The general laws of nature are known to science, but neither all the Forces nor all the Agents are yet known. A glimpse has been obtained of animal magnetism

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guide the laws of nature, control the elementals, and manipulate the astral light, as effectually closes the doors on his highest spiritual perceptions, as the man who so trains and develops his physical powers as to win the silver sculls on the Thames, or the champion's belt, closes the doors on his psychical as well as his spiritual perceptions. We students can only sit at the feet of our respective masters and listen. We cannot form any conception of who is right; and one thing is certain, that, be who may right as to these highest transcendental mysteries, real adepts of either class are almost as superior to ordinary men as these are to monkeys.—*Trans.*

* It is difficult to understand what is meant here. Surely the laws of mathematics demonstrate that two do not equal and cannot take the place of one. Yet without any *conjuring*, the occultist doubles or reduplicates things, and that though your observation may have been perfect, and though you have been neither duped nor hallucinated.—*Trans.*

which certainly exists, but science treats it as a problem which it has not attempted to solve.

XXXV.

People always ask why the extraordinary phenomena of magnetism are never produced in the presence of men of learning.* It is because few men of learning who witness a phenomenon inexplicable to themselves, would have the courage to attest its occurrence.

XXXVI.

The light that we see is only one portion of the infinite light. It is those few rays of our sun which are *en rapport* with our visual apparatus. Our sun himself is but a lamp suited to our benightedness; it is but a point luminous in space which would be darkness to the eyes of our body, and which is resplendent for the intuition of our souls.

XXXVII.

The word magnetism expresses the action and not the nature of the great universal agent which serves as mediator between thought and life. *This agent is the Infinite light or rather (for the Light is only a phenomenon) is the light bearer, the great Lucifer of Nature, the mediator between matter and spirit,† which the ignorant and impostors call the Devil,* and which is the first creature of God.

XXXVIII.

What is more absurd and more impious than to give to the Devil, that is to say to Evil personified, the name of Lucifer which signifies Light-bearer?

The intellectual Lucifer is the spirit of intelligence and love; it is the paraclete, it is the Holy Spirit, and the physical Lucifer is the great agent of Universal Magnetism.

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* This, though reasonable enough a score of years ago, has now become obsolete: plenty of men of learning have of late years witnessed and attested them.—*Trans.*

† Astral Light, the storehouse of Occult Electricity; the *vehicle* of the Primeval Chaos.—E. C.

XXXIX.

To personify evil and make of it an intelligence rival to God, which can moreover understand and can no more love, this is a monstrous fiction. *To believe that God permits this evil intelligence to deceive and destroy his feeble creatures already so weak in themselves, is to make of God a personage more wicked even than the Devil;* for God in taking from the Devil the possibility of repenting and loving, himself forces him to do evil. Moreover a spirit of error and falsehood can only be a thinking folly, and does not even deserve the appellation of spirit. *The Devil is the opposite of God, therefore if God defines himself as the one who* IS, *the Devil must be he, who is* NOT.

XL.

We must seek the spirit of the Dogmas, while receiving in its integrity their letter, such as the sacerdotal Sphynx transmits it to us. This letter is obviously absurd, *in order* that we may seek further and higher. It is certain that to *act* one must *be*, and that to sin one must have a conscience, and that, therefore, one cannot be born guilty; that one cannot make anything out of nothing; that God cannot be a man, nor a man God; that God can neither suffer nor die; that a woman who gives birth to a child cannot be a virgin, &c., &c. No one then can seriously affirm the contrary of these truths, so palpable and evident, without warning us that there is a mystery in it, that is to say *a hidden sense which must be extracted and understood under pain of becoming either an unbeliever or a fool.*

XLI.

That which excuses the so-called Atheists is the deplorable conception that the masses make for themselves of God. Men have endowed him with all their own vices, and have imagined they were making him great by exaggerating these to paradoxical proportions. Thus for an example:—

Pride.—God has for object only his own Glory! He looks for this glory in the abasement of his rivals—as if he could have any; he tortures for everlasting his

XLII.

St. Vincent de Lerius says that that alone pertains to the true Catholic or universal Dogma, which has been admitted at all times, in all places, and by every one.* This would simplify symbology marvellously and prodigiously enlarge the church.

XLIII.

It is customary to reply to those who take objections to the teachings of the Theologians, are you stronger minded than St. Augustin? Have you more genius than Bossuet? more intelligence than Fénélon? These questions are very ridiculous, when the matter at issue is one of common sense. I am certainly less versed in mathematics than Paschal, and yet had I lived in the time of that great man, and had he said or allowed it to be said before me that two and two make five, I should have reckoned his great authority as nothing, and should have continued to believe, or rather to know, that two and two make four.

XLIV.

The great and learned men who have held their tongues, or have spoken in a certain manner, have had assuredly their own reasons for speaking or keeping silence. High truths are not suitable for low souls; there must be fables for children, and threats for cowards; there must be absurdities for folly and mysteries for credulity. It is through blackened glasses that we can alone gaze on the sun; looked at through a clear glass, it seems to us black, and blinds us. God is for us as a sun; we must walk by his light with lowered eyes: if one tries to gaze fixedly on Him our sight fails us. *The most dangerous and the saddest of sciences is Theology, for it constitutes itself wrongly a science of God. Rather is it a science of the foolishness of man* when it seeks to explain the inscrutable mystery of the Divine.

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* We must go back a good deal further than St. Vincent for the "*quod semper, ubique et ab omnibus.*"—*Trans.*

XLV.

The light of God sparkles in us all—it is our conscience. To do the good to which this incites us and to avoid the evil against which this warns us; these are our duties towards God.

XLVI.

God sows the idea in the Infinite, and the rays of the suns bring to birth the germs in the Planets. The animals have issued from the earth like the trees, but no more than the trees did they issue full formed and of full size; species have their Embryotic periods as well as the individuals of each species. To imagine that God has first moulded a statue of clay, to blow later in its face and so make of it a man, is to believe a story similar to that they tell little girls about babies being dug up out of cabbage beds. Is God denied or is Glory lessened by declining to look on him as a statuary? It is nature that produces everything progressively and by slow degrees, operating ever through the orderly functions of the forces inherent in the substance, but it is the Divine word that guides the forces towards the ideal of the Form. Nature executes, she does not invent. The thoughts which are designed in matter come only from matter, though matter does not think. From the development of the first living cell, to the perfection of the Human Form, God has said to the forces of Nature, "Let us make man;" and his behest has endured through many millions of years which, before him, were but an instant. Genesis is not the natural history of man, it is the commencement of his Religious Epopee. The Primitive couple is Human unity established in the first family of believers. When God diffused over the face of man a breath of Immortality, man had already a face; what else then was he but one species of anthropoid animal? Certainly man does not descend from the ape, but the ape and man perhaps descend from the same primitive animal. Darwin's theory does not contradict the Bible, it restores to it its character of the symbolic Lion, exclusively religious; the great week of the creation are a series of

Geological epochs* and God is said to rest when man begins to understand that the Universe moves on alone.†

XLVII.

The supernatural is the eternal Paradox of the infinite desire. Man craves to assimilate himself with God, and he does so in the Catholic communion. From a Rationalistic point of view and considered in a purely natural manner, this communion is a thing of colossal extravagance. In the Catholic Communion they eat the spirit of God, and the body of a man! Eat a spirit, and an infinite Spirit! What madness! Eat the body of a man! how horrible. Theophagy, and Androphagy! What claims to immortality! And yet,‡ what can be more beautiful, more soothing, more really divine than the Catholic Communion? The religious want, innate in man, will never find more complete satisfaction; and how vividly we feel that it is true, when we believe in it. Faith to a certain extent creates what she affirms; hope in the superhuman never deceives, and the Love of the divine is never a deception. The First Communion is the coronation of the human royalty, it is the inauguration of the serious side of life, it is the apotheosis and the trans-

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* Or rather of cycles of development either from zero to the monkeyman, or from the monkeyman to Nirvana.—*Trans.*

† Ingenious but——*Trans.*

‡ These ever recurring "yets" and "buts" sound odious! He is more than humouring public superstition. He becomes a literary flunkey in his double dealings.—E. O. I think my revered friend judges our author not only harshly, in this case, but wrongly. The shield has two sides for the non-believer and the believer. The cause of truth demands that both sides should be seen and understood. Were there not to the believer something inexpressibly sweet and comforting in this sacrament, would *billions* of men have derived from it their greatest happiness in life, their chief consolation in death? Such consolation, such happiness, may not be for us, but it might almost be said "*Væ victis*" for those whom TRUTH has conquered. But, be this as it may, the very cause of Truth demands that the court should prove its familiarity with both sides of the case, and its verdict would carry little weight with impartial enquirers, were this not shown. As it is, the powerful rationalistic enunciation of the monstrous character of the real conception, is only brought into stronger relief by the frank admission of the ideal beauty with which Faith is able to veil it for believers.—*Trans.*

figuration of childhood, it is the most pure of all joys and the most true of all happinesses.

XLVIII.

There is then something above both Nature and Reason to explain, justify, and satisfy the highest aspirations of both. From this point of view the Supernatural is Natural, and the paradoxical formula of the necessary hypotheses becomes perfectly reasonable. It is the human spirit that constructs the Impossible in order to attain the Infinite.

XLIX.

According to the Fathers of the Church, the Ancient Law was only an image and a shadow of the new Law. The astonishing stories of the Bible are but images, (they do not say allegories, the word would have been dangerous), images of the new dogma inaugurated by Jesus Christ, and the basis of this dogma is that God is personally united with humanity, and that we must love and serve God in man; in a word that we must love one another, which resumes all the Law and the prophets. There is then nothing true in the Bible which is not in conformity with the Gospels, and the spirit of the Gospels is the spirit of charity.

L.

To love one another and not revile, curse, excommunicate, persecute or burn each other. To love one another and consequently to assist, console, support and bless one another. Charity is Humanity endowed with a Divine Principle; it is solidarity enriched by self-devotion; it is the spirit of the saints, and consequently the true spirit of the Catholic or Universal Church. Those possessed with a spirit opposed to this do not belong to the Church.

But charity in the Church ought to preserve above all things the Hierarchy and unity.* It is rightful

* Quite so when the priests, as Eliphas always repeats that they *should* be, *are* all adepts of the highest occult mysteries, and the doctrines are those of the eternal wisdom religion.—*Trans.*

to protest against the abuse of authority, but not against authority itself.*

There exists at present a new sect of Protestants who call themselves old Catholics, as if the child just born could call itself old, because it has had a grandfather? But the ancestors of these ridiculous Protestants were no old Catholics, who would have died a thousand times rather than separate themselves from the Hierarchy and Authority. Their ancestors are the heretics of all ages, and their great ancestor is Satan,† that unsubmitting old Catholic.

LI.

If Religion is to be one, if it is to be holy, if it is to be universal, if it is to preserve and continue the chain of tradition, if it is to rest on a legitimate and hierarchical authority, if it is to realize and give what it promises, if it is to have signs of power and consolations for all, if it is to veil for feeble visions the eternal truths, if it is to unite in one sheaf all the aspirations and all the hopes of the most exacted souls, it *can* only be Catholic,‡ and all nations soon

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* Quite so, when authority *really* means superiority in spiritual knowledge; but, when leaping down at a bound from this Utopian church and priesthood of his hopes, into the arena of the Catholic Church as it is, he assails the so-called old catholics for their schism, which after all is a step, if a small one, towards Reason and Truth, it is *he* who becomes the child and disciple of error.—*Trans.*

† Very consistent this with what he has said above. Is this *his* charity?—E. O.

‡ Perhaps it might be said that the foregoing neither wholly coincides with nor exhausts our conception of the Ideal Church of the Future. But, be this as it may, one thing is certain, *viz*, that on pain of losing all vitality, it must have nothing to do with "catholicism," or any other name already bristling with pre-existing conceptions and constituting a cluster of fully developed ideas, prejudices and superstitions.

What destroyed the vitality of Christ's teachings turned his love and blessings into hatred and curses for mankind, and now makes it necessary to preach anew what he really taught? Simply the disregard of his warning not to put new wine into old bottles. When the fathers of the Christian church took in hand to disguise and dress up the occult verities of true Christism in the cast off and tattered garbs of other dead or moribund faiths, they burked the new born child as effectually as though they had buried it with the corpses they despoiled, to furnish it with swaddling clothes.

or late will return to Catholicity when some God-enlightened Pope boldly disavows the petty passions, full of greed and hate, of clerical Catholicism, when a learned clergy shall be competent to reconcile the lights of Reason with the obscurities of Faith, and when worship freed from material interests shall be no longer an object of mercantile enterprise. This *will* be, because it *ought* to be, and it will then be discovered that in the Christian dogmas there are, as in the earlier portions of the Bible, images and shadows of the religion of the future, which already exists and might designate itself as Messianism, Paracletism, or better still absolute Catholicity, and which will be the light of all spirits and the life eternal of all souls.

The Great Secret.

Not to succumb to the unchangeable forces of nature, but to direct them; not to allow ourselves to be enslaved by them, but to make use of them to the benefit of immortal liberty; *this* is the great Secret of Magic.

Nature is intelligent, but she is not free. The Heavenly bodies have instinctive souls like animals, and impregnate each other; the planets are the Seraglio of the sun, and the suns are the docile flock of God.

The earth has a soul which obeys the sun, under the decrees of Fate, and obeys man, instinctively.

Theosophy may not be absolutely irreproachable as a name for the Religion of the Future, because to scholars it is associated with doctrines and ideas not wholly true, though having affinities with the truth. But, to the mass of mankind the word is a blank without associations, and scholars, unless wilfully, are not to be thus misled. Anyhow it is preferable to any of the names Eliphas Levi suggests, redolent as all these are of a tyrannical and effete dogmatism.—*Trans.*

But, for man to command the soul of the earth demands great knowledge and great wisdom, or great exaltation. *

Folly has its prodigies, and these more abundantly than wisdom, because wisdom does not seek prodigies, but tends naturally towards preventing their occurrence. It is said that the Devil performs miracles, and there is hardly any one but him who *does* perform them, in the sense which the ignorant masses attribute to the word. Everything that tends to estrange man from Science and Reason is assuredly the work of an evil Principle.

The sun has intelligence, but the earth is mindless †; without the Sun and the labour of man she would produce nothing. The sun is her impregnator and man her accoucheur, and reluctantly and with a bad grace does she yield to the caresses of her spouse and the attendance of her physician. Animals, ill-organised ferocious beasts, noxious insects, parasitical and poisonous plants, abortions, monsters and plagues, are the fruits of her clumsiness. She resists as much as she can, and her resistance is not a crime; she is but the creature of Law and serves as a counterpoise to the activity of the sun. According to the hieratic tradition, man, the only son of God, ought to command the earth, but man having infringed the law of God has ceased to be free and slaves are equals before slavery. The soul of the earth ‡ is hostile to man, because she feels that he has no longer the right to command her; she resists him and deceives him; it is she who produces dreams, nightmares, visions and hallucinations, favoured in this by fanaticism, drunkenness, debauchery and all nervous disorders; madmen, hysterical women, cataleptics and sonambulists are all under her direct influence. They call her

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* By "*exaltation*," a word he commonly uses, he intends to signify an awakened and abnormally sensitive condition of the supersensuous faculties.—*Trans.*

† Truth sacrificed to literary wit.—E. O. And a great deal of the rest of the paragraph is sheer nonsense.—*Trans.*

‡ Why say earth instead of the earth's satellite? Note that he means *moon*, whenever he mentions the soul of the earth.—E. O.

also the astral light, and it is she who produces all the phantasmagoria of spiritualism.

We admit that the name astral light does not perfectly apply to the soul of the earth. This instinctive power of our planet manifests itself by negative electricity and magnetism; positive electricity, heat and light come from the influence of the sun.

The soul of the earth radiates out specially during the night. The light restrains and repels its effluvia. It is at midnight, especially in the middle of the long nights of winter, that phantoms love to appear.*

A man is not a saint because he has visions, bnt one may have visions and yet be a saint, and even amongst the saints visions always involve something ridiculous or hideous. St. Theresa was tormented by blood, and believed she saw living walls, which were choking and a Cherubim armed with an arrow to lance them. Marie Alacoque saw Jesus Christ open his chest and exhibit his heart palpitating and bleeding. Martin de Gallardon saw an angel dressed as a footman ; the children of Sallette adorned the Virgin with a huge peasant's bonnet, with a yellow apron, and with roses stuck on to her feet. Bernadette Soubirons sees our Lady of Lourdes, dressed like a girl, about to take the sacrament, with a little blue apron and yellow roses planted by the stalks in her naked feet. Berbignier saw Jesus Christ in the midst of several flat candlestick sockets. This vision of candlestick sockets reappears at Pontmain where four candles are seen fixed to the wall of the heavens and the good Virgin in the middle of them. Ravaillac saw the sacred wafers fluttering around his head and heard a voice which told him to kill Henry the IV.† The instinctive soul of the Earth eagerly demands blood, and favours the exaltations which lead to its shedding. Spectres like crows seem to scent from afar off massacres and battles. The death of Cæsar, the civil war which resulted from it and the bloody proscriptions of the Triumvirate were announced by prodigies of which Virgil speaks. A

* Because there is no moon *felt* during the day as it is during the night.—E. O.

† Guitean also heard a voice.—E. O.

little before the war of extermination which the Romans waged against the Jews, the Temple was crowded by visions and marvels. The morbid miracles of the convulsionaries, preceded by a short time only the hecatombs of the Revolution, followed by the great wars of the Empire: now-a-days the spirits turn jugglers and the dead haunt our salons and become familiar with ladies ... we have just passed through the war with Germany and the Commune, what have we still to expect?

Man, the child of Earth, remains in magnetic communication with the Earth. He is himself a special magnet, which can indefinitely augment its powers by the combination of imaginations and wills. Then inert objects are magnetised, and, under the influence of the physical soul of the Earth, attracted and ill-directed by man, may displace themselves, be lifted up, and cause cracking noises or raps to be heard; at times even a kind of aërial coagulation roughly models out some fugitive form: people believe they see lights or hands; dreams take to themselves bodies, and nature seems to become delirious: new pythonesses scribble at hazard new oracles, as little serious as those of the ancients:* the same causes produce always the same effects.

Will man ever succeed in taming entirely this whirling and devouring animal that we call the Earth? No, so long as he cannot discover a fulcrum for the lever of Archimedes, and so long as the steed is always sure of throwing its rider. In vain man torments the Earth; the Earth will always end by swallowing him up. Hence it is that the grand dream of Prometheus, that is to say of human genius, has always been the secret of

* The whole passage indicates either defective knowledge or possibly a desire to throw contempt on practices, of which he well knew the dangers. But the way to meet an evil thing is neither to minimize, nor misrepresent, nor pooh-pooh it, but to state it fully and fairly, and equally fully and fairly set forth its objectionable characters. This he has entirely failed to do where spiritualism is concerned. As for his sneers at ancient oracles it is scarcely honest, since he well knew that many of the ancient oracles were perfectly serious and reliable, as also why and how they were so.—*Trans.*

Hermes, that is to say the discovery of a panacea for disease, old age and death.*

The desire for immortality, which has always exercised the human soul, is a protest against our subjection to the voracity of the Earth, but Religion has placed immortality in death, and only flatters herself that she will succeed in releasing from the slavery of Earth that portion of ourselves that she wants to raise to Heaven.

But in the language of symbolism, Heaven is spirit and Earth is matter, Heaven is light and Earth is shadow, Heaven is the good, Earth the evil, Heaven is paradise and Earth, hell. The Theologians moreover who believe in a local Hell can find no place for it save in the middle of the Earth, which seems to affirm that evil is materiality.

The Earth is lazy, because she is heavy and material, and as laziness produces starvation, the earth engenders imperfect species reduced to mutually devour each other. She loves to produce beings who kill each other, because she fattens on the corpses of her children. Warfare is the inevitable condition of existence on the earth and the *raison d'être* always definitely pertains to the strongest. Might does not take precedence of Right; it constitutes it; what Darwin calls natural selection is the triumph of might.

Why are there abortions in nature? Why so many imperfect designs if the Creative Power is omnipotent? Because all Force has a Resistance as a Fulcrum, be-

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* This Panacea is not really a secret,

"Many a house of life
"Hath held me—seeking ever him who wrought
"These prisons of the senses, sorrow fraught;
"Sore was my ceaseless strife!
"But now,
"Thou builder of this tabernacle—Thou!
"I know thee! never shalt thou build again
"These walls of pain,
"Nor raise the roof-tree of deceits, nor lay
"Fresh rafters on the clay;
"Broken thy house is, and the ridge pole split!
"Delusion fashioned it!
"Safe pass I thence—deliverance to obtain."

Ex. Light of Asia.
Trans.

cause inertia battles against movement, because shadow must equilibrize light. All is foreseen by the universal sovereign intelligence, and the Providence of God is not a direct and personal intervention.* In Genesis God does not create animals, he tells the earth to produce them. God has impregnated nature and nature has become a mother, producing unaided; but she husbands her efforts and simplifies her great works; she produces life, and life in its turn works on differentiating forms according to the circumscribing conditions. One effort begets other efforts, one form begets other forms, and progress is only possible through the law of transformation.

These mysteries of nature demonstrate and explain those of Religion which try to the utmost the Human understanding; Divine selection, that is to say, final salvation, coupled with the probable reprobation of the majority; the narrow gate, regeneration or moral transformation, the resurrection or future transformation of the man that now is into a more perfect being. So what has been looked on as calculated to shatter Faith, corroborates it, that which one fancied must overthrow Religion, re-establishes it. The asserted paradoxes of Darwin explain the oracles of Jesus Christ, and we believe with greater assurance, because we know better what we ought to believe. These truths will sooner or later accomplish the conquest of opinion, and opinion when founded on Truth always carries authority along with it. They begin with condemning Galileo; later they are e'en forced to admit what he asserted, and the Church is none the less infallible, because authority is necessary, and when she transmits her authority to the Pope, the Pope becomes infallible by an infallibility, authoritative, but not miraculous; for an authority may be delegated, a miracle cannot be delegated.

The yearning for Religion is the primary want of the Human soul; it exists side by side with Love, and in Love. "There exist," says Mr. Tyndall,† one of the

* Then it cannot properly be called Providence; who ever heard of an *im*personal intervention.—E. O.

† I merely translate Eliphas Levi's presentment of what Tyndall says. I do not requote from the original.—*Trans.*

foremost scientific men of England, "there exist other things woven into the tissue of man, such as the sentiments of veneration, respect, admiration, and not only sexual love to which we have just referred, but the love of the Beautiful in nature, physical and moral, of poetry and art; there is also that profound sentiment that from the first dawn of History, and probably for ages anterior to all History, has incorporated itself in the Religions of the world; you may laugh at these Religions, but in any case you only laugh at certain accidents of form, and you will not touch the immovable basis of the religious sentiment in the emotional nature of man. The problem of problems at this present hour is to give to this sentiment a reasonable satisfaction."

The solution of this great problem, we believe that we have sufficently plainly indicated, to enable writers better accredited than ourselves to discover it and give it with greater success to the legitimate aspirations of the world. The spirit of intelligence will come as Christ has promised us, and this will teach us all the Truth.

The doctrines of the highest science, called magic by the ancients, being no longer recognized in our days by official science, can only be presented to it under the name of Paradoxes, a word which signifies things above reason.

Paracelsus, whose name signifies an elevation of thought in some way paradoxical, designated these the Archidoxes, that is to say things ultra-reasonable or more than reasonable.*

God is the great Archidox of the universe. Religion is Archidoxal when it appears Paradoxal. Liberty is the Paradox or the Archidox of the human divine.

Absolute reason, absolute knowledge, absolute love, are Archidoxes of the human genius; imagination is Archidoxal in the creation and realization of its paradoxes.

The Will rushes on to the Archidox and does not halt before Paradox.

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* This is certainly not what was intended. *Doxa* is a doctrine or philosophic opinion; *Archi* a prefix signifying excellence, priority, or superiority, and by Archidoxes is meant either fundamental or superexcellent, or highest doctrines.—*Trans.*

Absolute Reason is, like the Divinity, the supreme Archidox of the understanding; the absolute for the mind is the unconditioned reason; the absolute for the heart is infinite perfection; moreover, the beautiful being the refulgence of the true, infinite beauty can only exist in the ideal personification of Truth and Love. This personification, realized in the man, is Christianism, realized in society as a whole it will be Catholicity.

He who said, "I believe because it is absurd," gave us in a paradoxical shape the formula of the Archidox, and, in fact, alike beneath and above reason only absurdity is to be found; but the absurdity which lies below is nonsense and folly, while that which floats above is enthusiasm and self-sacrifice. Below the reason of the mass is materialism, above the reason of the scientific, is God. CREDO QUIA ABSURDUM!

Let us now complete our Magic Paradoxes by one last one that we will call the Gospel of Science.

Gospel of Science! what an absurdity! As if Science could have a Gospel, a Bible, a Koran, a Zenda Vesta or Vedas. All these sacred books pertain exclusively to religion and the Priests of the several forms of worship, and Science only concerns herself with them, to ascertain their antiquity, authenticity and influence on the History of nations.

There is no true Gospel but that of Jesus Christ, but it is true that there do exist Apocryphal Gospels.

To write in the present day an Apocryphal Gospel would be an anachronism; to seek to give any other dogmatic Gospel but that of Jesus Christ would be a folly and an impiety.

We employ, therefore, the word Gospel as a paradoxical expression, in accordance with the title of this work which is Magical Paradoxes.

The word Gospel signifies happy news, and it would be indeed happy news for the world to learn that science and religion had been definitively harmonized.

But everything comes in its due season, and the world is not saved because an eccentric book has been written.

Occult sciences are necessarily eccentric, for so soon as they cease to be eccentric, they cease to be occult.

A seed is placed within the earth; no one sees it but he who sows it, and when the earth has closed upon it, no one again sees it. Men pass close to where it is hidden, they even walk above it and for long it ferments and germinates in silence. Then a tiny shoot pierces the earth, the shoot divides into two leaves, and between these two leaves a bud appears. Thus it remains for long without any one noticing it. One day it is found that the shoot has become a sapling, then the sapling grows larger and becomes, slowly, a tree.

Then oft times he who sowed it is himself enveloped in the earth.

He will never gather his fruits from his tree, nor sit beneath its shade.

His body fattens the earth and may cause other trees to germinate; his thought grows in the heavens and will make other thoughts blossom. *For nothing dies, all is transformed, that which no longer is, shall be again, but that which was small shall be great, and that which was ill, shall be better.**

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* To put it more clearly: we are now well into the second half of the 4th Round, and our 5th Race (*latest subrace of the 4th Race.—Trans.*) has discovered a *fourth* state of matter and a 4th "dimension of space." (?). The 5th Race has to discover before it makes room for the 6th Race, the 5th state and dimension as the 6th & 7th Races have to find out the 6th and 7th dimensions of space and the 6th and 7th states of matter—of *their* Planet; for the men of the 5th, 6th & 7th Rounds (or Astral circuits) will know the states and dimensions of everything in their solar system. Let your exact science, so proud of her achievements and discoveries, remember that the grandest hypotheses—I mean those that have now become *facts* and undeniable *truths*—have all been *guessed*, were the results of spontaneous inspiration (or intuition)—never those of scientific induction. This can scarcely be denied, since the entire history of scientific discovery is there, with hardly one or two exceptions, to prove it. Thus if Copernicus, Galileo, Kepler, Newton, Leibnitz, Crookes (even this latter as may be proved) have one and all *guessed*, their grand generalizations instead of arriving at their discovery by long and painful labour, then you have in this a series of truly miraculous acts. The colossal generalizations of the ancients coupled with the paucity of their real data—generalizations that have reached us as incontrovertible axioms—are so many witnesses testifying to the untrustworthiness of our physical senses and modes of induction. The physical Law of Archimedes was not accumulated little by little—it sprung into existence suddenly—so suddenly indeed that the Philosopher who was enjoying his bath at the time, sprung out of it and rushed about the streets of Syracuse like a madman, shouting "*Eureka, Eureka.*" When

This is our faith and hope—AMEN, and so be it!

Sir H. Davy suddenly discovered Sodium by decomposing moistened potash and soda by the help of several voltaic batteries, he is said to have given vent to the most extravagant delight, jumping and hopping about his room on one leg and making faces at all who entered. Newton did not discover the law of Gravitation, that Law discovered him, dropping a visiting card as it were on his nose. Whence these *sudden* inspirations, these sudden rents of the veil of gross matter?

Occult science not only explains but shows the infallible way of producing such visions of fact and reality. And it shows the means to reach this naturally for future generations. But the authors of the Perfect Way are right: woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post Mahabaratean India, with all her profoundity of learning, has neglected and forgotten it.

The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own powers* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions and with these the demons, will die out.—E. O.

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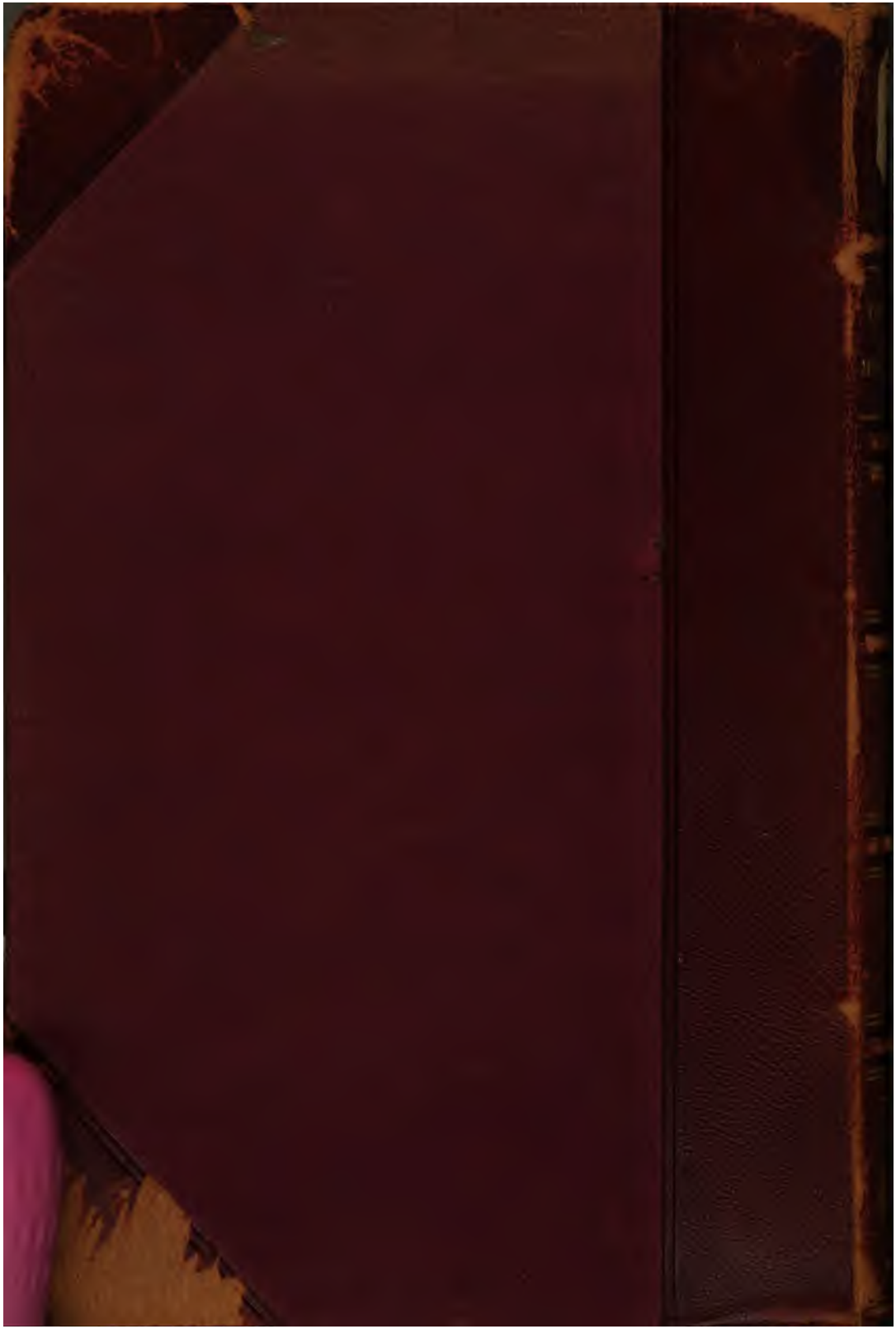
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